

REPORT

ON

NATIVE PAPERS IN BENGAL

FOR THE

Week ending the 5th June 1909.

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LIST OF NEWSPAPERS.

[As it stood on the 1st January 1900.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGAL.					
1	"Anusilan"	Calcutta	Weekly	Barendro Lal Mukerjee, age 37, Hindu	1,000
2	"Bangabandhu"	Ditto	Do.	Gets contributions from different writers.	500
3	"Bangabhumi"	Ditto	Do.	Kansai Lal Das, age 35, Karmokar	100
4	"Bangaratna"	Ranaghat	Do.	Behari Lal Sarkar, age 52, Kayastha;	15,000
5	"Bangavasi"	Calcutta	Do.	Hari Mohan Mukerji, age 41, Brahmin; and Durga Das Sankar.	10
6	"Bankura Darpan"	Bankura	Do.	Biswanath Mukerji, B.L.	713
7	"Basumati"	Calcutta	Do.	Radhika Prosad Ghose, age 37, Hindu	13,000
8	"Bharat Chitra"	Ditto	Do.	Rajranjan Sen, age 34, Baidya	800
9	"Birbhum Hitaishi"	Suri	Do.	Debendra Nath Chakravarti, age 36, Brahmin.	800
10	"Birbhum Varta"	Do.	Do.	Probadhananda Sarkar	950
11	"Burdwan Sanjivani"	Burdwan	Do.	Dinanath Mukerji, age 43, Brahmin	650
12	"Chinsura Vartavaha"	Chinsura	Do.	Hari Das Dutt, age 37, Kayastha,	500
13	"Daily Hitavadi"	Calcutta	Daily	Shibnath Bannerji, M.A., B.L.	1,500
14	"Dainik Chandrika"	Ditto	Do.	Nafar Chandra Sarkar, age 36, Kayastha.	1,250
15	"Dharma-o-Karma"	Ditto	Monthly	Panch Kowri Banerji, Jaladhar Sen, age 36, Hindu, Jogendra Kumar Chatterjee of Chandragore, and Manindranath Bose of Chitta.	30,000
16	"Education Gazette"	Chinsura	Weekly	Hari Das Dutt, age 37, Kayastha	1,000
17	"Ekata"	Calcutta	Do.	Gishpaty Kabyatirtha, age 36, Kayastha.	3,500
18	"Hitavadi"	Ditto	Do.	Behari Lal Roy, age 45, Kayastha; Beni Madhab Ganguly, age 35, Brahmin; and Monmotha Nath Roy, age 33, Brahmin.	500
19	"Hindusthan"	Ditto	Do.	Ananda Mohan Chaudhary, age 34, Kayastha.	500
20	"Howrah Hitaishi"	Howrah	Do.	Biswar Mukherjee, age 45, Brahmin; and Tarak Brahma Sikdar, Kayastha.	1,200
21	"Jagaran"	Bagerhat	Do.	Gopal Chandra Mukerjee, age 40, Brahmin.	300
22	"Jasohar"	Jessore	Do.	Bagola Chandra Ghosh, age 36, Kayastha.	300
23	"Kalyani"	Magura	Do.	Surendra Nath Sen, age 33, Hindu	500
24	"Khulnavasi"	Khulna	Do.	Sayyid Osman of Basirhat, age 35; and Maulvi Rezasuddin Ahmad of Kareya.	4,000
25	"Manbhum"	Purulia	Do.	Bonwari Lal Goswami, age 44, Brahmin.	100
26	"Matribhumi"	Chandernagore	Do.	Sunil Kumar Maitra, age 33, Brahmin.	300
27	"Mihir-o-Sudhakar"	Calcutta	Do.	Rev. Lal Behari Shah, age 50, Native Christian.	300
28	"Murshidabad Hitaishi"	Saidabad	Do.	Madhu Sudhan Jana, age 49	500
29	"Nadia"	Krishnagar	Do.	Charu Ch. Roy, age 35, Kayastha	200
30	"Navajivani-o-Swadeshi Christian."	Calcutta	Tri-Weekly	Sodhi Bhawan Banerji, age 43, Brahmin	400
31	"Nayak"	Ditto	Daily and Weekly.	Purna Chandra Chatterji, age 43; and Banku Behari Ghose, age 38, Gentle.	500
32	"Nihar"	Contai	Weekly	Kamakhyas Prosad Ganguli, age 60, Brahmin.	100
33	"Nivedan"	Calcutta	Do.	Mahendra Nath Chakravarti, age 39, Brahmin.	300
34	"Pallivarta"	Bongong	Do.	Sailendra Nath Chatterjee, age 35, Brahmin.	300
35	"Pallivasi"	Kalna	Do.	Amulya Ratan Chatterjee, age 37, Brahmin.	300
36	"Prachar"	Calcutta	Monthly	Rakhal Chandra Chakravarti, age 36, Brahmin; and Gopal Chandra Mitra, age 26, Kayastha.	500
37	"Prasun"	Katwa	Weekly	Satya Charan Banerjee, age 28, Brahmin.	1,300
38	"Pratihar"	Berhampore	Do.	Ganendra Nath Das, age 54, Brahmin	300
39	"Prava"	Calcutta	Do.		
40	"Prabhat"	Ditto	Do.		
41	"Purulia Darpan"	Purulia	Do.		
42	"Ratnakar"	Asansol	Do.		
43	"Samaj Darpan"	Salbia	Do.		
44	"Samay"	Calcutta	Do.		
45	"Sanmilani"	Serampore	Do.		

LIST OF NEWSPAPERS—concluded.

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
BENGALI—concluded.					
46	"Samvad Purnachandrodaya"	Calcutta ...	Daily	Purna Chandra Ghattak, age 45, Brahmin.	
47	"Sanjivani" ...	Ditto ...	Weekly	Shiva Nath Sastri and Ramananda Chatterjee.	7,000
48	"Sevika" ...	Diamond Harbour ...	Monthly		
49	"Soltan" ...	Calcutta ...	Weekly	Moulvi Muhammad Moniruzzam of Chittagong.	1,000
50	"Sonar Bharat" ...	Howrah ...	Do.	Baikunta Das Gupta, age 35, Baidya	3,000
51	"Sri Sri Vishnu Priya-o-Ananda-Basar Patrika."	Calcutta ...	Do.	Rasik Mohan Chakravarti, age 37, Brahmin.	2,000
52	"Swadesh" ...	Ditto ...	Do.	S. C. Lahiri, Pat. Lovett and Pundit Baijnath Bidyanidhi.	
53	"Tamalika" ...	Tamluk ...	Do.	Sita Nath Mondal, age 26, Hindu	
54	"Twenty-four Parganas Vartavaha."	Bhawanipur ...	Do.	Hem Chandra Nag, age 26, Kayastha	
HINDI.					
55	"Bharat Mitra" ...	Calcutta ...	Weekly	Mahabir Prosad, age 35, Vaisya; and Amrito Lal Chakravarti, age 45, Brahmin.	3,000
56	"Bihar Bandhu" ...	Bankipore ...	Do.	Nanda Kumar Sharma, age 35, Kayastha.	5,000
57	"Bir Bharat" ...	Calcutta ...	Do.	Prantosh Dutta, age 35, Kayastha	8,000
58	"Ghar Bandhu" ...	Ranchi ...	Fortnightly	Rev. E. Muller, Superintendent, G. E. L. Mission, Ranchi.	1,000
59	"Gyanoday" ...	Calcutta ...	Monthly		
60	"Jain Gajet" ...	Arrah ...	Weekly	Printed and Published in the United Provinces.	
61	"Jain Pataka" ...	Calcutta ...	Monthly		
62	"Hindi Bangavasi" ...	Ditto ...	Weekly	Hari Kissen Joahar, age 30, Khetttri	4,000
63	"Hitavarta" ...	Ditto ...	Do.	Rao Purandkar, age 29, Mahratta Brahmin.	3,000
64	"Lakshmi Upadesh Lahri"	Gaya ...	Monthly		
65	"Marwari" ...	Calcutta ...	Do.	R. K. Tebrevala, age 34, Hindu Agarwala.	
66	"Marwari Bandhu" ...	Ditto ...	Weekly		
67	"Narsingha" ...	Ditto ...	Monthly		
68	"Siksha" ...	Bankipore ...	Weekly	Gohkaran Singh, age 33, Babhan	
PERSIAN.					
69	"Rosnama-i-Mukaddas-Hablul Matin."	Calcutta ...	Weekly	Syed Jalaluddin Ali Hussaini, Muhammadan.	
URDU.					
70	"Ayini-i-chatar Gupt" ...	Bankipore ...	Do.		
71	"Al Panch" ...	Ditto ...	Do.		
72	"Bihar Gazette" ...	Ditto ...	Do.		
73	"Dar-us Sultanat" ...	Calcutta ...	Do.	Muhammad Murad Ali Khan, age 42, Quasi Abdul Latif, age 36, Muhammadan.	
74	"Khawah Mokhab Panch" ...	Gaya ...	Do.		
URIYA.					
75	"Garjatbasini" ...	Talcher ...	Do.	Bhagi Ruth Misra, age 40, Brahmin.	
76	"Manorama" ...	Baripada ...	Do.		
77	"Nilachal Samachar" ...	Puri ...	Do.	Baidya Nath Singh, age 31, Punjabi	
78	"Sambalpur Hitaishini" ...	Bamra ...	Do.	Dinabandhu Padhan	
79	"Samvad Vahika" ...	Balasore ...	Do.	Harish Chandra Sarkar, age 52, Sadgop.	
80	"Uriya and Navasamvad" ...	Cuttack ...	Do.	Ram Tarak Sen, age 47, Tamuli	
81	"Utkal Darpan" ...	Sambalpur ...	Do.		
82	"Utkal Dipika" ...	Cuttack ...	Do.	Gauri Sankar Roy, age 75	
83	"Utkal Sakti" ...	Calcutta ...	Do.		
84	"Utkal Varta" ...	Ditto ...	Do.	Moni Lal Moherana, age 45, Hindu Karmakar.	

Additions to, and alterations in, the list of Vernacular Newspapers.

Circulation	No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
		<i>Bengali.</i>				
45, 60	6A	"Bangla" ...	Santipur ...	Weekly ...		
nda 7,00		<i>Hindi.</i>				
of 1,50	68A	"Bharat Bandhu" ...	Calcutta ...	Weekly ...		
ya 3,00	69A	"Tirhut Samachar" ...	Muzaffarpur ...	Do. ...	Jaganand Kumar ...	
37, 2,00		<i>Urdu</i>				
ndit 50	75A	"Najmul Akhbar" ...	Calcutta ...	Weekly ...	S. M. Nazim Husain ...	
... 90	75B	"Star of India" ...	Arrah ...	Do. ...	Zahurul Haque ...	
tha 50		<i>Bengali.</i>				
	47	"Sandhya" ...	Calcutta ...	Do. ...	Ceased to exist ...	

Admission to, and alterations in, the list of Licensed Physicians.

Qualification	Name, rank and age of Licensee	Date of Admission	If previously licensed	Remarks
	...	...	...	...
	...	...	...	...
	...	...	...	...
	...	...	...	...
	...	...	...	...
	...	...	...	...
	...	...	...	...

I.—FOREIGN POLITICS.

In noticing that a caravan with 400 camels, laden with arms and ammunition, recently passed unopposed through Seistan the *Alpunch* [Bankipur] of the 21st May observes that if the men composing the caravan are going thither to make themselves the guests of the new or old foes of His Majesty one must rest assured that annihilation is hanging over their heads and they will ere long meet their doom.

ALPUNCH,
May 21st, 1909.

2. In surveying the present ameliorated situation in Persia the *Namaj Muqaddas Hablul Matin* [Calcutta] of the 26th Situation in Persia. has the following reflections:—

NAMAJ MUQADDAS
HABLU MATIN,
May 26th, 1909.

The most remarkable policy adopted by the Royalists at the present crisis in Persia has been that of calling forth the armed intervention of the foreign Powers under the pretext of protecting the life and property of their subjects. It spread a profound silence and considerable perplexity among the nation. At this paralysed state of the national activities the English and the Russian consuls played the game of ostensibly undertaking immense troubles to force the Shah to grant the Constitution and to publish a statement at once calling in the foreign ministry. Their aim in playing this trick, precisely at this moment, was to prevent the nation from scrutinizing the political defects of the Shah's orders and thus to enable them to secure the appointment of their own representatives to State offices under the name of assistants (just as has been the case in Egypt.) They had recourse to this trick simply because they realised that their policy of armed intervention was no longer capable of producing its full effect on the minds of the Nationalists in consideration of the fact that the recent success of the Young Turks had added to the fiery zeal of the Persians, with whom the horrors of the foreign army would only grow stale in course of time if nothing definite was achieved at once.

The Anglo-Russian policy of armed intervention, beyond creating a temporary confusion, did not impress the Persians, who, however, gradually recovered their senses and saw that in presenting a programme of reforms to the Shah, seemingly in favour of the nation, the English and the Russians meant to carry out their own selfish motives and to secure those rights for which they were about to hold an international conference at St. Petersburg sometime ago. The Shah having already yielded to their demands, what the two Powers wanted was to obtain the assent of the nation also to them while still in a state of excitement, but unfortunately for them they could not succeed in this policy having been betrayed to the nation. The Persians have by this time understood that all these movements are diplomatic strokes, for no Power has any right to meddle with the affairs of Persia or to force a loan on the Shah, and that the armed intervention of the English and the Russians is a mere farce, for the slightest territorial encroachment would result in the flow of torrents of blood.

The nation ought at such a crisis to show constancy, for the forces which the foreigners have quartered in Persia under the pretext of protecting the life and property of their subjects will have to be withdrawn in a short time.

It is worth pointing out that Persia is not the first country in which, during the political changes, the Powers brought down their forces under the pretext of safeguarding the rights of their subjects; the only difference that may be noticed in this case, as compared with other countries under similar circumstances, is that the Powers have brought down their forces at a time when there was no need for it, and this owing to secret instigation by the Shah and infirmity and consternation of the Persians.

What is now wanted of the nation is that it should henceforth be ready to protest strongly against the unnecessary movements of the intruding Powers proving their futility by arguments that may be unassailable. To carry out this purpose the Persians should organise a formal commission under the name of the Assembly of Peace whose duty should be to visit different Governments

by turn. But we should not be in a hurry about it. What should be done first of all is that the nation and the Government should unite together to bell the cat of the foreigners, for so long as our defensive power is not adequate we shall continue to be a game in their diplomatic-bag.

To-day, the encroachments of the neighbouring Powers in Persia and their present excuse-findings are based on those fatal privileges which they had obtained during the unlimited monarchical regime and the foreign loans aim at blowing the Kingdom into the air. Hitherto the Nationalists have endeavoured to keep the power of the foreigners within the bounds of law, and this is the apparent cause of the Russian displeasure with the Persian Constitution.

In short the Persians should not be discouraged in carrying out their national aims, for no nation beset with civil and foreign impediments has ever been able to reform its country in such a short time.

The paper concludes the article with a few pieces of advice to the Persians which they are to attend to whenever their national interests are in jeopardy; but now that the Shah has already acceded to their demands, the paper asks the Persians not to resort to a policy of coercion but to content themselves only with divesting the Royalists of their power.

DAILY HITAVADI,
May 30th, 1909,
etc.

3. The *Daily Hitavadi* [Calcutta] of the 30th May does not think that Russia has any idea of giving up the occupation of

Russia and Persia.

Tabriz. England is now on friendly terms with

Russia and she will not care to dispossess her of Tabriz. On the other hand, Russia will go on occupying all the important towns in northern Persia, and England will do the same thing in the provinces which are under her influence. It will not, therefore, be long, says the paper, before Persia becomes the scene of a great tussle.

Referring to the presence of a large Russian force in Persia the *Hindi Bangavasi* [Calcutta] of the 31st May asks if Russia means to establish herself firmly in Persia and says that England seems to follow a different policy since she refused to give a loan unless it was asked for by the Parliament.

SOLTAN,
May 28th, 1909.

4. Referring to the establishment of a constitutional monarchy in Turkey, the *Soltan* [Calcutta] of the 28th May writes:—

The distant future of Turkey.

There is no fear now of any anarchism or unrest taking place in Turkey on the dethronement of Sultan Abdul Hamid and the accession of the new Sultan and the establishment of a constitution. The new Party can boast of many farsighted and able politicians who will be able to uproot the cause of any disorder. But the question of the distant future of Turkey must be discussed. There is no doubt that the feeling of respect and sympathy which the Mahomedans entertained for the Turkish Sultan will be much diminished in ardour on the present change. The Mahomedans will no longer consider the difficulties of Turkey as their own. The present change may be good on political grounds, it may ensure internal order and improvement of the country, but the distant future of the Islamic world and that of the Mahomedan residents of Turkey must be said to be full of darkness. None can deny the importance and superiority of a constitutional Government over a monarchy, but it is greatly to be doubted whether a constitutional Government or a Republic will be beneficial to the Mahomedans of Turkey. The Mahomedans were the principal people in Turkey before, and their wishes guided the Government of the kingdom, which was a most desirable thing for a country calling itself a Mahomedan country. But the Mahomedans will no longer possess sole power in Turkey, but all sections of the population will have voice in its Government. So long none but Mahomedans could serve in the Turkish army and other people had to pay a war tax, but on the establishment of the constitution, these disqualified people have been empowered to send 25 per cent. of their men for serving in the army, and there is no doubt that the number will be gradually increased. About half of the population of Turkey is non-Moslem who will gradually get the rights of Moslems under the new constitution. Again, if the voice of the different sects in the Government of the country be in proportion to their numerical strength, then the Christians will not be a less important factor than the Mahomedans. On the other hand, considering the civilisation and training of European Turkey and the numerical strength of the Christians, it can be

easily surmised that the Christians will in future be uppermost in the Government of the country, a thought which fills us with sorrow for the impending calamity of the Mahomedan world. If again, in the course of time, Turkey be converted into a Republic on the lines of those now obtaining in France and America, all hopes for Mahomedan superiority in the country will be lost. There will then be a greater probability of a Christian being elected President than a Mahomedan.

II.—HOME ADMINISTRATION.

(a)—Police.

5. The *Hitvarta* [Calcutta] of the 27th May takes to task the Commissioner of Police for addressing Mr. Arabindo Ghose in the way he did when the latter was brought before him under arrest and remarks that even the highest officers of the police are at times found wanting in politeness and courtesy; and this is generally the cause of all the unrest, mutual hatred, sedition, revolution and murderous instincts in the country.

HITVARTA,
May 27th, 1909.

6. The *Basumati* [Calcutta] of the 29th May in referring to the recent exposures of police misdeeds at Bahraich writes that the Fraser Police Commission has remarked that now-a-days the police take care generally to commit acts of oppression which leave no marks behind. None the less, acts of oppression are committed, whether of greater or lesser severity, and they constitute indubitably a reproach to the force. For example, true or false, one hears now-a-days of electric batteries being applied. One cannot help being filled with shame, disgust and anger by accounts of the devilish torture to which one Ballabh's mother was subjected sometime ago in Murshidabad. There is the recent case of Hriday Nath Bose of Jessore again. The police thus appear to be still in need of radical reform. It is because of this evil repute they still enjoy that the public fight shy of all idea of co-operating with them in tracking down criminals.

BASUMATI,
May 29th, 1909.
etc., etc.

Recounting how the police have fabricated evidence in the Trivandrum, Alipur, Midnapur, and Bahraich cases the *Bihar Bandhu* [Bankipur] of the 29th May gives a detailed account of what is known as the Sylhet murder case and then observes: "Government has opened various departments for our mental, moral and physical development. The University has been created for the culture of our minds, the police and the judicial departments for the protection of our life and property and perfect freedom to open the various clubs and societies for the preservation of our nationality. The Government never wants to oppress its subjects and every arrangement has been made to make us happy, and if we still suffer it is due to our ill luck. It is therefore hoped that the Government would take early steps to reform the police so that the innocent people may be saved from the unjust attacks of the unscrupulous police."

The *Hitavadi* [Calcutta] of the 28th May writes:—

Time was when the police in this country were the right hand of the executive as it were, when they were honoured by the rulers and the ruled alike. But a time arrived when it came into the heads of some police officers to try to snatch the sceptre of rule out of the hands of Government, when ignoring the laws, they fell to attempting to establish their influence over the public.

Then it came about that people in some parts of the country began to cry out in agony in their desire to be saved from police oppression. The doings of some policemen led people to look on them as direct incarnations of Satan, whose names called forth such hatred in the hearts of peaceful Bengalis as does the name of the Prince of Darkness in the hearts of pious Christians. As Milton has described Satan as defying the authority of God, his creator, and creating confusion in His Kingdom, so the Indian police also, though owing their existence to Government, have brought unrest into a land full of rest and do not shrink occasionally from showing their contempt for official orders and rules. To carry the comparison a stage further, the

High Court may be compared to Christ in that the mission of the one is to protect the people from the police as that of the other was to save the world from Satan. Then again, if God, omnipotent as He is, permitted Satan to exist, it was that the glory of Christ whom he created might shine by contrast. Similarly, the Indian Government, well-meaning and capable of restraining the police as it is, may be thought to be permitting police oppression to continue in order that the glory of the High Court which it has created may appear to advantage the more. To come now to the most important point: Is the resemblance suggested above to be carried to the finish and will our Government always go on permitting police oppression to continue as God has been permitting Satan ever since to go on playing his pranks?

A correspondent of the *Daily Hitavadi* [Calcutta] of the 31st May writes that the real enemies of Government are not the political agitators who have been deported, but the men whom Government lovingly keeps up, whom Government trusts as unimpeachable, who nevertheless do not shrink at all from bringing the good name of Government into disrepute, in whose hands the Crimes Act has proved a veritable death-dealing shaft to be used against the public, who instigate Government, to the injury of its own good name, to permit of the re-arrest of men who have once been let off by law courts.

BANGAVASI,
May 27th, 1909,
etc.

7. The *Sanjivani* [Calcutta] of the 27th May is curious to know the result of the departmental enquiry into the charges laid against the Sylhet police by the Sessions Judge of Sylhet in connection with the well-known Tipperah Murder Case. The paper also sarcastically remarks that the result of the enquiry may be the promotion of the police officers concerned in the case.

In noticing a report appearing in the *Statesman* that one Hriday Nath Basu of Bathaman under the jurisdiction of Thana Kaligunj in the district of Jessore died in the Campbell Hospital from the effects of serious injuries which were, according to the dying declaration of the man, inflicted on him by the police in the process of extorting confessions about a theft, the *Samay* [Calcutta] of the 28th May observes:—

The authorities should consider that the oppressive and senseless police officers will later on turn out to be more unruly if they do not now try to check their misdeeds.

Referring to the punishment meted out by the Madras Government to several high officials for negligence of duty during the riot at Gantur, the *Dainik Chandrika* [Calcutta] of the 28th May writes:—

It is a matter for reflection whether the Government would have punished them similarly if, instead of neglecting their duty, they had committed some illegal acts in the zealous discharge of it, if they had tampered with evidence and produced concocted ones in court to secure the conviction of arrested persons. During the last few weeks the police were openly charged with these offences in the judgments delivered at various places in India, but it is not known whether the authorities have taken any step to punish the delinquents.

BANGAVASI,
May 29th, 1909.

8. In the course of an article on the alleged scandals of the police the *Bangavasi* [Calcutta] of the 29th May publishes a letter from a retired police officer who suggests

Police reform. that all reforms in the police should start from the bottom. The writer would have the salaries of police officers fixed on the following scale. A constable should receive Rs. 12 to Rs. 15, or Rs. 18 a month according to the responsible nature of the duties he has to perform; the salary of each head-constable should be Rs. 25 to Rs. 30 or Rs. 35; while Sub-Inspectors should get Rs. 50 to Rs. 150. As for the Inspectors who occupy a middle position between the lowest and the highest ranks in the police service, their salaries should be Rs. 200 to Rs. 300, and they should have the same status and receive the same consideration as Deputy Magistrates, Sub-Inspectors being ranked as Sub-Deputy Magistrates. There should be no fixed rule regarding the minimum period for promotion from one grade to another, and able Inspectors and Sub-Inspectors should be promoted to Deputy Magistracies. Honesty and good moral character should be the determining qualifications for promotion, and dishonest men should not be, as in certain cases which have taken place

within the writer's knowledge, rewarded with double promotion although the claims of honest and able officers were passed over.

9. The *Daily Hitavadi* [Calcutta] of the 30th May writes:—

House searches in Eastern Bengal.

Nothing gives the police greater pleasure than to swoop down upon inoffensive people, search their houses, get hold of anything they can lay their hands upon not excepting even love letters, and smell sedition in everything. That is why house searches are still going on in Eastern Bengal, and considering the fondness the authorities of that province have for the police one can see no chance of there being an end of this state of things. Lately the police searched the house of the late Babu Bihari Lal Ray Choudhury of Patuakhali (in Chittagong) because the local young men used to assemble and sing national songs there. Nothing incriminating has, however, been found.

DAILY HITAVADI,
May 30th, 1909.

10. Referring to the quartering of a punitive police force consisting of

The quartering of a punitive police force on five villages in the Bhagawanpore thana.

27 men upon five villages in Bhagawanpore, the *Nihar* [Contai] of the 25th May writes:—

The imposition of a tax of Rs. 20 to Rs. 25 per month on ordinary middle-class householders, who have been maintaining their families with great difficulty, has filled them with the greatest apprehension. It is said that a tax of Rs. 50 per month has been imposed upon Babu Baidyanath Pal of Mirzapore village, and a tax of Rs. 200 per month on Babu Jagat Nayan Ray of Kalabaria village. Many persons have already begun to send away their families through fear. It is almost certain that, unable to pay the tax, the householders will be compelled to abandon their ancestral homes in a few days with their wives and children weeping bitterly.

NIHAR,
May 25th, 1909.

11. Referring to a report that a punitive police force will be quartered

Punitive police in Midnapore.

on several villages in Midnapore, the *Soltan* [Calcutta] of the 23th May writes:—

The Police Superintendent has already taken possession of one of the places in which the force will be posted to provide quarters for it. The villagers are being greatly oppressed even from now and there is no knowing how much more they will have to suffer when the punitive police force actually arrives.

SOLTAN,
May 23th, 1909.

12. The *Hitavadi* [Calcutta] of the 28th May speaks of the enormous

The Kalighat shrine.

amount of vice and crime which are permitted to go on unchecked at the Kalighat shrine. Neither

religion, nor female honour, nor property is sacred to the lawless characters who infest this place with the connivance of the *shebais*, themselves men of the lowest morals. Goats slaughtered at the Sonadanga slaughter-house are sold here as *Mahaprasad* (food offered to the goddess). There are again shops professing to sell articles of offering to the goddess which are the resort of gundas, drunkards and ganja-smokers. The *paksala* (cooking-house) built by a pious Hindu has now come to be a place where all sorts of debauchees congregate. Some of the men who are attached to the temple, professedly to keep the peace, assist in breaking it. Pilgrims are often the victims of inhuman oppression at the hands of so-called touts, etc.

HITAVADI,
May 28th, 1909.

13. In referring to the recent recrudescence of dacoities in the Baraset

Crime in the district of 24-Paraganas.

subdivision the *Daily Hitavadi* [Calcutta] of the 26th May writes:—

This state of affairs shows something rotten in the system of Government. The police are more to blame for this outbreak of crime than the criminals, for we believe that considering the police arrangements of the country no crime is possible here, unless the police are remiss.

DAILY HITAVADI,
May 26th, 1909.

14. The *Manbhum* [Purulia] of the 25th May writes:—

Thefts at Purulia.

It is a matter of great regret that thefts should so often be committed within the comparatively small area of the town of Purulia, though there is no want of police guards. Such incidents happen only because the police have no good method of work. Surely, the method cannot improve by the transfer of the higher officers, who are respectable people, from place to place. The old constables who have become attached to the place by virtue of their long residence, and have made a "permanent settlement" there, must be removed because thefts are surely

MANBHUM,
May 25th, 1909.

committed with their connivance. Ordinary people when passing from place to place in the darkness of night do not escape their notice, and it cannot therefore be believed that they do not know the whereabouts of the people who have the courage to commit several thefts in a single night.

BIRBHUM VARTA,
May 29th, 1909.

15. Referring to a dacoity committed in the house of one Kali Prosad Banerjee of Bhwaniganj under the jurisdiction of Thana Khoirasol on Thursday last, the *Birbhum Varta* [Birbhum] of the 29th May writes:—

Thefts, murders and dacoities in the country are going on increasing in the same proportion as the police is being strengthened. Is it then to be understood that the thieves and dacoities have been emboldened on noticing the increase of inefficient men in the police?

MIHIR-O-SUDHAKAR,
May 29th, 1909.

16. The *Mihir-o-Sudhakar* [Calcutta] of the 28th May publishes a letter urging Government to institute criminal proceedings against those Hindus who have published and written objectionable books directed against Musalmans, in the same way as it recently proceeded against a Musalman for publishing an anti-Hindu book. Hindu authors are much greater offenders in this respect in that they write original books, than Musalmans who generally only draw on the Hindu scriptures for their purpose.

(b) — Working of the Courts.

DAINIK CHANDRIKA,
May 24th, 1909.

17. The *Dainik Chandrika* [Calcutta] of the 24th May does not think that there was any justification for charging the accused in the Alipore Bomb Case under section 121 of the Indian Penal Code. The revolutionary propaganda which the Alipore anarchists were taking part in was mere child's play compared with the Wahabi affair, but the accused in that case were not charged under this section. The paper asks the High Court to consider whether the circumstances of the present case at all come under section 121.

HITVARTA,
May 27th, 1909.

18. Referring to the order of the High Court refusing to release Asoke Nandi of the Alipore Bomb Case under appeal the *Hitvarta* [Calcutta] of the 27th May does not understand what thorn in the way of the English has been removed by this order and remarks that to show mercy to a dying foe is only human nature.

BANGAVASI,
May 29th, 1909,
etc.

19. Considering that Barada Kumar Chakravarty and Ramani Mohan Das, who have been convicted for writing and publishing a seditious book at Chittagong, threw themselves on the mercy of the Government, the *Bangavasi* [Calcutta] of the 29th May is of opinion that their sentences of one year's and three months' rigorous imprisonment, respectively, are too severe.

The *Sanjivani* [Calcutta] of the 27th May thinks that the Government would have raised itself in public esteem if it had pardoned the accused in this case, and that no harm could possibly have been done to the mighty British Government by the publication of the little known booklet which formed the subject of the charge against the two men.

The *Samay* [Calcutta] of the 28th May says that the general public are very much dissatisfied at the above sentences. Some have even declared that the songs in the book are not at all seditious.

DAILY HITAVADI,
May 26th, 1909.

20. The *Daily Hitavadi* [Calcutta] of the 26th May writes that Mr. Thornhill's sentence in the "Kamratna" case is quite inadequate. His worship is probably not aware what extensive sales these obscene publications command among Bengali youths amongst whom, tainted thus, the vice of obscenity has spread more extensively than plague or malaria. Indeed, objectionable writing is not confined to publications like the "Kamratna" only. It appears in many present-day dramas and novels and is a growing evil in Bengali literature, which should be grappled with forthwith by the police.

21. The *Howrah Hitaishi* [Howrah] of the 29th May is surprised to learn that a Bombay journalist named Trimbak Gurnath Falay was summoned before the Magistrate of Hubli and warned for having made a mention of Tilak in the course of a speech recently delivered by him. So then, writes the paper, any discussion about Tilak is to be taken as unlawful, and perhaps the very recalling of his name will some day be declared illegal.

Referring to the above warning the *Dainik Chandrika* [Calcutta] of the 26th May remarks:—

It is now considered disloyalty even to utter the name of Tilak or display his portraits to the public view. The poor man must rot in jail and his admirers must forget even his name. These are the means by which the country is going to be pacified.

22. The *Daily Hitavadi* [Calcutta] of the 1st June finds fault with the Hon'ble Mr. Justice Richards' rejection of the appeal preferred by Ramcharan Lal against the sentence of ten years' transportation passed on him for sedition by the Sessions Judge of Aligarh. Mr. Justice Richards thought that since Ram Charan Lal preached sedition among students and thereby tried to poison their minds he did not deserve any mercy. The paper says that in that case those who teach boys to drink or contract vicious habits, and the Christian Missionaries who encourage Hindu boys to dress themselves like *Feringhis* or to turn Christians deserve to be sent to jail as well. According to the principles of English Law a judge is not to take into consideration anything except the evidence before him, and thus there can be no justification for Mr. Justice Richards' dismissal of this appeal.

HOWRAH HITAIISHI,
May 29th 1909,
etc.

DAILY HITAVADI,
June 1st, 1909.

(c).—Jails.

23. In the difference in the jail diet for the European and the Indian prisoners the *Hitvarta* [Calcutta] of the 27th May reads the partiality of the English Government for the whites in spite of its boast to the contrary.

HITVARTA,
May 27th, 1909.

24. The *Sanyivani* [Calcutta] of the 27th May publishes an account of the *hajut* experiences of Aravinda Ghosh as told to a representative of that paper. Aravinda says that the accused in the bomb case used to be taken to court handcuffed in pairs, the right hand of the one being linked with the left hand of the other. They were made to sit in the prison van in two rows with a chain running through their arms, this chain, again, being tied on to the van. The handcuffs used to be taken off when they were inside the court-room. The absence of proper food and drinking water made them suffer from itches. Regarding the cutting away of the wire-netting of the prisoners' dock, Aravinda says that it was a small rent in the netting though the police made so much of it. Since this incident the prisoners used to be kept handcuffed even when within the dock, and the trying Judge did nothing in the matter although Counsel for the defence brought it to his notice. The prisoners henceforth used to take off their own handcuffs while inside the dock and to put them on again when they came out of it. After the first day that the prisoners did so their hands used to be tied with a chain in addition to the handcuffs, but when they began also to take the chain off the police left them alone.

SANYIVANI,
May 27th, 1909.

25. The *Howrah Hitaishi* [Howrah] of the 29th May has the following regarding the treatment of the accused in the Alipore bomb case while in *hajut*:—

HOWRAH HITAIISHI,
May 29th, 1909.

Treatment in *hajut* of the accused in the Alipore Bomb case.

The accused were all kept in solitary cells for a very long time, although, according to the prison regulations, even most unruly convicts are not to be kept in solitary confinement longer than a certain period. It is the terrible hardships of solitary confinement which have struck Asoke Nandi, one of the accused in the Alipore bomb case, down with phthisis. He was kept in a solitary dungeon even when he became bed-ridden, and was not removed from there until the High Court was appealed to. Such inhuman oppression is not possible anywhere in the civilised world.

except this ill-fated country. The food given to the prisoners was far from clean and used to have an admixture of hair, bran, grass, dry leaves and various other things. We cannot say for certain whether all this used to take place with the knowledge of the jail authorities, but we are sure that they were against the prison regulations. Another annoyance which the prisoners had to put up with was that they used to be awakened from their sleep by the prison guards, who used to call out to them three or four times every night and did not leave off till the prisoners had responded to the call. The prisoners were given a small bucket of water daily with which they had to do all their bathing, washing and drinking. It is needless to say that such hardships were highly injurious to their health. It is surely inhuman oppression like the above which drove an educated man like Ethiraj Surendra Nath Arya to attempt to commit suicide. The accused in the Alipore Bomb case were charged with a political offence and counted among their number a high-minded man like Aravinda Babu. Had they not every right to be treated as political prisoners as such prisoners are treated in every civilised country? Was it at all just to treat them like ordinary thieves and dacoits? Is not any punishment to be meted out to the persons responsible for inflicting all these sufferings on the seventeen innocent men who have been acquitted in the bomb case?

DAILY HITAVADI,
May 26th, 1909.

26. The *Daily Hitavadi* [Calcutta] of the 28th May writes:—

Control of judges over jail authorities.

A person may be flung into jail only as a result of a judicial decision, and therefore it may be surmised that the judges must have some control over the jail authorities, but it appears as if they were motionless and inert in the matter. In the Alipore Bomb conspiracy case the accused persons suffered the rigors of jail life though they were only in *hajut*, and the Judge and the Magistrate were both informed of the fact, but to no purpose. Being ill-treated in *hajut* Mr. Azulay complained to Mr. Thornhill with no better result. During the hearing of the appeal in the Midnapore Conspiracy case in the High Court even the officiating Advocate-General himself had to admit before their lordships that he could not get hold of a copy of the Jail Code, and that even if he succeeded in getting one he would not have been able to understand it. It was again liable to continual changes. Mr. K. B. Dutta also spoke in the same strain. One learns from the *Puranas* (religious books of the Hindus) that Yama is the king of Hell, but his power may be curbed and restrained by Vishnu (the Preserver), the Lord of Heaven, whenever he desires to do so. It is not known who is the king of the particular Hell brought into being by Englishmen and known as prison, but unlike the Lord of the Hell of the *Puranas* the terrible king of this dismal region cannot be kept under due restraint by the Chief Justice, who holds the position of Vishnu of the *Puranas*. The effect will be the total loss of reverence for Vishnu (i.e., the Chief Justice) which ends, according to the *Sastras*, in the ultimate ruin of the country. The people will lose confidence in the High Court, which must cause a disaster throughout the country.

(d).—Education.

SHIKSHA,
May 27th, 1909.

27. The *Shiksha* [Bankipur] of the 27th May respectfully asks the Govern-

Biharis and the B. T. Examination.

ment not to deprive the Biharis, who are a loyal people, of an opportunity to pass the B. T. Examination, and suggests that, if their going to Calcutta for education be considered undesirable, provision for training of the candidates may be made in the Bankipur Training College, which is at present under an able and popular Principal, Mr. Thickett, who, the paper says, would arrange for additional staff, etc., at a small cost to Government.

NAYAK,
May 28th, 1909.

28. In noticing a report that the Lieutenant-Governor will call a meeting

The Ranchi College Scheme.

of the respectable people of the country before finally disposing of the Ranchi College Scheme, the *Nayak* [Calcutta] of the 28th May hopes that as a result of such a consultation, the extravagance of the Fraser régime in this respect will be stopped, which will result in the saving of much money to this poor country.

29. Since the Principal of the Patna College has shut its doors against Bengali students and the Syndicate of the Calcutta University have approved of the measure, the *Bangavasi* [Calcutta] of the 29th May asks whether the Syndicate also wish to debar Behari students from the schools and colleges of Bengal proper.

A similar query is made by the *Hindi Bangavasi* [Calcutta] of the 31st May.

30. The *Daily Hitavadi* [Calcutta] of the 26th May conveys to Mr. Justice Mukherji and Pandit K. P. Bhattacharji, the present Officiating Principal of the Sanskrit College, the gratitude of the Bengali public for their efforts, which rumour says, are about to be crowned with success, to get B. A. classes opened in that Institution. Students who cannot afford to study at the Presidency College will thus now be afforded, by the grace of Government, a cheaper education at the Sanskrit College.

31. Babu Kesab Lal Basu of the National School at Jessore writes to the *Jasohar* [Jessore] of the 27th May complaining that most of the schools in that part of the country, whether belonging to Government or private individuals, lack facilities for religious and physical training. Physical training has, within the correspondent's knowledge, proved a very efficacious corrective for the notoriously weak physique of Jessore students.

BANGAVASI,
May 29th, 1909.
etc.

DAILY HITAVADI,
May 26th, 1909.

JASOHAR,
May 27th, 1909.

(e)—Local Self-Government and Municipal Administration.

32. The *Howrah Hitaisi* [Howrah] of the 29th May writes :—

Ever since the Subdivisional Head-quarters were removed from Raniganj—a measure which was most probably taken in the interest of the Bengal Coal Company—the prosperity of the town of Raniganj has begun to disappear and a decided falling off has taken place in its Municipal Administration. There is among the present Municipal Commissioners not a single person who may be expected to muster courage and independence enough to do anything for the sake of the local people, and consequently the sanitation of the town is going from bad to worse. The way in which coal pits are multiplying gives one the greatest concern as regards the water-supply of the town. And who knows that some day a huge explosion will not blow up the entire town? We hope that our Lieutenant-Governor will save the town from its impending ruin by freeing it from the clutches of the Bengal Coal Company, who have for some time past become practically the masters of the situation at Raniganj and who alone are responsible for most of the mischiefs done to the town.

HOWRAH HITAISHI,
May 29th, 1909.

(f)—Questions affecting the land.

33. The *Nihar* [Contai] of the 25th May contains the following :—

Many among the *bhagchasis* now claim to have cleared the lands of jungle at the very outset and to have been cultivating them since. Now the question is, how can the owner get cultivators to cultivate his lands without first clearing them of jungle? Paddy cannot be grown in a jungle. When the intervening ridge of a neighbouring field is broken, the cultivators never repair it, but the owner has to do the work at his own cost. If paddy grown by a cultivator is not satisfactory, he cannot be taken to task for it. If a single word by way of reproof be uttered, straightway the cultivator abandon the land and goes away, and the owner finds himself in great trouble to gather the paddy in his fields. That cultivators should have cleared jungles so long ago as 20 to 25 years back is hardly worthy of credit. In these localities cultivators are not permitted to clear jungles nor do they ever do such work. In proof of this it may be pointed out that in the Sunderbuns the *bhagchasis*

NIHAR,
May 25th, 1909.

have never cleared jungles growing on lands before cultivating them. The owner clears the jungles at his own cost and he employs cultivators to cultivate his lands. It is scarcely imaginable that the *bhagehasis* who have no right whatever in the lands they cultivate, should, in attempting to clear the jungles, offer themselves a prey to the ferocious tiger and the bear.

BIHAR BANDHU,
May 29th, 1909.

34. One Thakur Prasad Sinhji of Chougayi, post office. Musar (Shahabad) draws the attention of the Collector and Magistrate of Shahabad through the columns of the *Bihar Bandhu* of the 29th May, to the mismanagement of the estate of Babu Raghunandan Prasad Sinhji, by certain employees of the estate who enjoyed the patronage of the late owner.

(g).—*Railways and Communications, including Canals and Irrigation.*

DARUS SULTANAT,
May 29th, 1909.

35. Referring to the accidents which occurred near Doiwala, on the Dehra Dun branch, on account of the collision of trains, resulting in the death of seven persons, the *Darus Sultanat* [Calcutta] of the 20th May remarks that the disaster cannot be regarded as an act of God beyond the power of man to prevent it, for it has been proved that it was due to the neglect of the Railway employees all round, who must be made to answer for it. It is the duty of the Railway Companies to take the utmost precaution against the recurrence of such horrible incidents. Every person is entitled to claim compensation from the Railway Company for any injury that he may have received on account of the inadvertance of the Railway employees.

DAILY HITAVADI,
May 31st, 1909.

36. The *Daily Hitavadi* [Calcutta] of the 31st May draws the attention of the Railway Board to the sufferings endured by Indian Third Class Railway passengers, very many of them being men of the highest social standing as belonging to the priestly caste, in consequence of the inadequacy of the existing arrangements for the supply of drinking water to passengers in trains. The *pani pande* who is charged with this duty single-handed, is unequal to this work, and such as his limited capacities are, they are trenched on by his being utilised as cook and general servant by members of the Station staff. The water he supplies is always impure as well as inadequate. The same complaint of impurity and adulteration may be made against the food for Indians which is retailed at stations by hawkers under licenses, which licenses by the way seem to be merely sources of profit to the Railways concerned from which the public at large reap no benefit.

BURDWAN SANJIVANI,
May 25th, 1909.

37. Referring to a breach in the embankment of the Damodar to the north of village Srikrishnapore within the jurisdiction of thana Jamalpore in the district of Burdwan, the *Burdwan Sanjivani* [Burdwan] of the 25th May writes:—

The Government has no doubt spent many thousands of rupees to save the village, but by keeping the breach wide open and by only trying to check the rush of water by constructing brick walls and bamboo hedges, it has only wasted the whole amount. The water rushing through the breach not only affects the village of Srikrishnapore, but it also makes the lands of 10 or 12 villages, including Jot Sriram Adampore, Kamargar and Singapore, inundated with water, the crops being totally destroyed. The rainy season is fast approaching and the people will suffer both loss of property and of life, if the breach be not repaired within the present month of *Jaistha*.

(h).—*General.*

ALPANCH,
May 21st, 1909.

38. The *Alpunch* [Bankipore] of the 21st May records its sincere gratitude to His Honour the Lieutenant-Governor of Bengal for notifying in the Gazette that due consideration will be given to the recommendation of the Bihar Landholders' Association and the new Councils.

of the Bihar Landholders' Association in nominating Members on the Bengal Legislative Council and considers the Association's star of good luck in the ascendant, notwithstanding its finding that 99 per cent. of the zeminders are not aware of even the name of the Association for which it says they themselves are to blame Government having done its own duty in the matter.

39. While welcoming the Indian Councils Act the *Daily Hitavadi* [Calcutta] of the 1st June says that the partition of Bengal should have been annulled as well, and declares that whatever idle talk the aged Lord Morley may indulge in, Bengalis will not cease to agitate so long as the "Partition" remains in force.

The Indian Councils Act and the Partition of Bengal.

DAILY HITAVADI,
June 1st, 1909.
etc.

The *Jagaran* [Bagerhat] of the 30th May writes:—

Is it possible that the Partition of Bengal should be reversed, which is the cause of providing many white people with berths in the two provinces at the unchecked expenditure of the hard-earned money of the poor people who have no voice in its expenditure; which is turning the voice raised against it by the agitating Bengali Hindus to the mere cry, as it were, of a stray dog; which is the cause of the constant pangs of the dissatisfied Bengali agitators who have no respect for the Government; which has been upholding the prestige of Lord Curzon; which is at the root of the different modes of Government followed in the two Bengals; and lastly to maintain which Gurkha rule has been established in Eastern Bengal? It may not be possible to reverse the Partition of Bengal now, but a time will come when the case will be quite the reverse. The agitation against the measure will not cease so long as the name of the Bengalis and their language will not be effaced from the face of the earth. In spite of any number of measures passed by the Government a wave of sympathy will pass from heart to heart among the Bengalis. Marriages have all along taken place and will take place in future among the people of the two provinces, and the relations of landlord and tenant will always be the same as before the Partition, serving only as a means of strengthening those ties all the more. The agitation will go on increasing with the lapse of time, and the Bengalis will never forget their endeavours to remove the cause of the pangs even after a hundred generations, till the dawning of the auspicious day when the sorrows of their hearts will be removed. The day will surely dawn if there be Religion, if there be Truth and Justice in the kingdom of God. Therefore, we exhort the Bengalis not to lose heart, but to firmly and patiently stick to their *swadesi* vow, paying due respect at the same time to Religion and Truth, and their hope is sure to be realised some day.

The authorities have been assuming the rôle of *Vishnu* (the preserver), on the one hand, by passing measures of reform to establish peace in the country, while on the other, they have been assuming that of *Siva* (the destroyer) by deporting patriotic sons of the country to distant places, by inflicting severe punishment in the bomb cases, by producing consternation in the minds of the people by indiscriminate house-searches, and by arresting and convicting people on the mere scent of sedition. Englishmen consider the Indians to be mere children and in order to stop their childish cry they have been meeting their demands by conferring political lollipops. Just as even grave and learned people sometimes play with children to amuse themselves, so do our rulers too embark on small measures of reform for the sake of enjoying the fun. Just as a large number of children scramble to get hold of sweetmeats when only a few pieces are thrown in their midst to the great fun of the thrower, so our rulers enjoy the fun to see us engaged in puerile dissensions over the insignificant rights which they propose to confer on us. We oftentimes do not feel satisfied by mere quarrelling, but even go to the length of spoiling the bone of contention itself, as is evident in the case of the Reform Scheme. We must remind Lord Morley that he is utterly mistaken if he considers that he will be able to pacify the country by his Reform Scheme without annulling the Partition of Bengal. It is to be hoped that the good sons of Bengal will never forget the pangs of the partition of their province being deluded by the Reform measures. They should not deviate from the sacred vow which they made in the name of God and their mother country. If any good purpose be served by the Reform measures and if the people be asked to help and sympathise with it, then they should compiy

with the request with a simple mind. We must agitate even at the cost of life so long as the Partition is not revoked. We must be born a hundred times over in Bengali homes to keep the fire of agitation against the wound inflicted on the heart of our mother glowing so long as that wound is not healed up. The fire which was temporarily covered with ashes under the magic influence of hopes must again be kindled with great force. This is the only course for us to adopt.

The *Nayak* [Calcutta] of the 31st May has the following:—

They who inhabiting the extensive tract of country stretching from Darbhanga to Chittagong were for ages, under the name of Bengalis, living in happiness and ease, have been severed by a harsh ordinance of Government. On the day on which this thunderbolt fell on the land of Bengal, on that day, that terrible day of Aswin, the flame of the Mother's funeral pyre was kindled in the hearts of Bengalis. On that day the Bengalis vowed that by any means whatsoever, brethren as they were, they would remain together. In a short space of time, a number of festivities have passed by, but the Bengalis have not forgotten that vow, that flame of the pyre of the Mother of the Bengalis continues burning the same.

Those whose movements of the fingers regulate the motions of the wheel of the fortune of the Bengalis—in the Council Chamber of those people, Viscount Morley has said: "The flames of the anti-Partition agitation are expiring." Is that really so? Lord Morley has imagined, or has been persuaded by somebody to believe, that the anguish caused to the Bengali mind by the Partition of Bengal has been removed, that is why he has proudly declared: "The Partition of Bengal shall not be undone." Across the seas, Lord Morley from his single throat says "The Partition of Bengal will not be undone," while we, from our places on the cremation-ground of Bengal, from our 80 million throats declare: "The Partition of Bengal is bound to be annulled." We are floating along the current of time, we know no lassitude, no rest, we are determined to go on agitating for era after era in order to get the Partition annulled. If success does not crown the efforts of the present generation, our children will carry on the agitation and they in their turn will leave to the succeeding generation the work of continuing the campaign. This agitation will not cease, the flame of this pyre will not be quenched. It is sure to go on burning the same until the Partition of Bengal is undone.

What shall we say to you, O Englishmen, you keep us repressed with brute force. If, leaving brute force aside, you once stand forth as equals according to the rules of God's creation, we shall show what kind of stuff Bengalis are made of. The great weapon of moral force which we had taken up, the fact of our discovering which placed you in a serious dilemma in the course of even a single year—so that you could not resist it any longer—and so brought us to trouble by setting dogs on us. Failing to assault you with the hand, so to speak, we wanted to deprive you of your means of livelihood, and we should have succeeded too, had you not behaved like a coward. Not succeeding in an equal contest, you set your tame dogs on us and thereby brought the whole population of the country irrespective of age and sex into trouble: that was why our unfailing weapon of boycott, which may be compared to the weapon of Pasupati (Siva) fell into disuse a little—otherwise by this time we should have seen whether or not you would have rescinded the Partition of Bengal. Do what you have done. If you have set dogs on us, do so: we do not object. It will bring on a temporary feeling of lassitude, nothing more. But do not think for that reason that the flame of this pyre has been quenched. If we have understood the situation in that sense you are greatly mistaken, your error will soon be dispelled.

We have said that the flame of this pyre will not be quenched, cannot possibly be. We have set to work with a feeling of desperation. You say you will not annul the Partition, and we reply that you will be forced to do so. Our demand is based on justice, and know that under the immutable laws of God, brute force does not triumph always. No, truth and justice are sure to triumph some time or other. A wrong cannot be perpetrated for any length of time—if it is sought to be, the results, under the rules of Providence, will be the reverse of those intended.

We repeat this flame of Ravana's pyre will never be quenched. Seeing that the tongues of flame are not rising so high, do you imagine that in our exhaustion we are not feeding the flame? Not so, your tame dogs bite us when we seek to feed the flame; so, in the resulting torment we are only standing motionless for a time with *ghee* and sandal wood in our hands. If this biting goes on the same, if your tame dogs go on harassing us for all time like this, then a time will soon come, when, under the grace of God and by the force of truth, you will be compelled to listen to what we say, when you will atone for your offence by removing our sorrows.

40. In discussing the amended form of Clause III of the Indian Councils Act, the *Bangavasi* [Calcutta] of the 29th May writes that in spite of what Earl Percy may now

The Reforms.

say about the Houses of Parliament not refusing assent to any scheme of Executive Councils for Indian Provinces which the Government of India may bring up in future, it is inconceivable that Lords Lansdowne, Curzon and the others deliberately insisted on the present form of this clause if they did not have in view the possibility of raising objections to such demands. It appears that it will not be an easy thing for the other Provinces to get their Executive Councils as it has been for Bengal.

Continuing, the paper writes that the new Councils may be confidently expected to augment the political tact and sense of responsibility of the Indian popular leaders. For bringing about this Lord Morley deserves all gratitude. At the same time their success will depend largely on the sympathetic co-operation of the high officials here, on their accepting cordially the radical principle of the measure. New hopes have been raised in the breasts of Indians now, and if they are disappointed fresh discontent will be bred. It is to be hoped that the officials will remember this.

In announcing that the Indian Councils Bill has received the Royal assent, the same paper exclaims, "Victory to the King-Emperor!"

Now that the Reforms Bill has received the assent of His Majesty Edward VII, the *Bharat Mitra* [Calcutta] of the 29th May asks if it has been approved by the Indians. There is a difference of heaven and earth between the bill as originally drafted and the form in which it has come out. The Indians accepted the original proposal as it contained germs of future progress. The disappointed Bengalis also hoped that the partition would be undone, but the result has been quite different. Lord Morley promised one thing and has offered another. The Executive Council has been given only to Bengal. By giving separate electorates to the Muhammadans His Lordship has managed to keep the fire of dissension between the Hindus and the Muhammadans ever burning. The Muhammadans, too, are not satisfied with what they have received. At the special meeting of the Muhammadan League Syed Ali Imam and others have passed a very spirited resolution. Syed Ali Imam has also conveyed a threat to Government pointing out the danger before it in case the Muhammadan demands are not acceded to.

The *Jasohar* [Jessore] of the 27th May, in speaking of the present state of political feeling in the country, denies that peace has been restored to the land as the result of Viscount Morley's Reforms. In addition to the regular police, a class of secret police have been organised who stick at nothing to gain their ends. Officials get wroth if a comparison is instituted between the Indian system of rule and the Russian, but can they deny that it is uncivilised and barbarous to engage secret police amongst a grateful, spiritual and righteous spirited people like the Indians as they do in Russia? Government, while it is trying by means of the concessions foreshadowed by the Councils Act to conciliate a handful of men, appears to be content to leave the untold sorrows of the masses of the population unheeded. It has not so far been able to explain satisfactorily the deportation of some of the best men in Bengal. It is true that in connexion with the *swadeshi* agitation, occasional acts of lawlessness took place, but is it justifiable for Government for the offences of individuals to check the current of the thoughts of a whole people? And has the loyalty of the people been augmented thereby? As the blocking up of a river results in making its water impure and poisonous, so the checking of the natural course of the thoughts of a whole people results in the whole national life getting tainted. Government will not succeed in restoring peace to the land simply by

BANGAVASI.
May 29th, 1909,
etc.

SOLTAN,
May 28th, 1909.
etc.

winning over to its side a handful of educated men, leaving the general body of the population exposed as before to disease, sorrow, famine and plague.

41. The *Soltan* [Calcutta] of the 28th May says that His Highness the Aga Khan has approved of the proposals of the Moslem League in London concerning Mahomedan representation under the Reform Scheme. The scheme announced in the last telegram sent by the Viceroy to London is prejudicial to the Mahomedan interest. The paper exhorts the Mahomedans to beware and try their best in time to agitate lawfully for their just rights.

The *Mihir-o-Sudhakar* [Calcutta] of the 28th May speaks of the crisis with which the Musalmans of India are confronted as the result of Mr. Hobhouse's recent pronouncement in the House of Commooos on the question of Musalman representation on the enlarged councils and of Lord Morley's subsequent remarks on the subject made in the House of Lords. Lords Morley and Minto now seek to reassure Musalmans with all sorts of elucidations of Mr. Hobhouse's remarks, but the initial trouble continues all through—a trouble for which Government is responsible. Indeed the situation has now come to be such that no justice may be expected to be done now to claims supported by papers like the *Englishman*, the *Indian Daily Telegraph*, the *Pioneer*, the *Civil and Military Gazette*, the *Times* and by men like the Aga Khan, Raja Muhammad Ali Khan, Nawab Mushtaq Hosain, Mr. Amir Ali and Major Saiyad Hussain. What can be more strange and regrettable than that Government should be unmoved by all these wailings of Musalmans at this critical and troublous time?

Mr. Hobhouse's pronouncement shows that Musalmans were mistaken in trusting implicitly in the assurances of high officials. It further shows the predominant influence which Mr. Gokhale has exerted in the shaping of the Reforms. As it is, the Congress has scored again, and Mr. Gokhale may congratulate himself on the acceptance by Government of the scheme he persuaded the Bihar Provincial Conference lately to accept.

The *Hitvarta* [Calcutta] of the 27th May finds that in going to please the Mahomedans the Government has not only irritated the Hindus but has displeased the former too.

In supporting the Resolutions of the meeting of the All India Moslem League held at Lucknow the other day, the *Darus Soltanat* [Calcutta] of the 20th May says that it will indeed cause disappointment to all the Mahomedans of India if their prayers are not entertained by the Government in return for their loyalty and good services.

The *Sanjivani* [Calcutta] of the 27th May thinks that the Musalmans of India are doing a great injury to the cause of Indian nationality by allowing themselves to be played into the hands of the *Times*, which has always been an enemy to India. The Aga Khan, says the paper, considers the Viceroy's proposals regarding Musalman representation injurious to Moslem interests. Now, the Viceroy's scheme is practically the same as the one suggested by Mr. Ali Imam. Thus then the Aga Khan's views are at variance with those of Mr. Imam, though they agree with those of Mr. Amir Ali. Now since neither Mr. Amir Ali nor Mr. Ali Imam represents the entire Musalman community of India, will they tell us how many Musalmans each of them represents now that they do not agree with each other?

MIHIR-O-SUDHAKAR,
May 28th, 1909.

42. In continuing its article on the question of the employment of Musalmans in ministerial posts in Eastern Bengal (see weekly report for the 29th May, paragraph 36) the *Mihir-o-Sudhakar* [Calcutta] of the 25th May writes:—

On the death of Munshi Afazuddin, a Bengali copyist of the Barisal Judge's Court, his son-in-law and heir who had read up to the Entrance class, applied for his post, but his just claims were ignored. In sharp contrast with this treatment of a Musalman's claims is the way in which the Hindu copyists succeed in bringing in relations and kinsfolk of theirs, regardless of educational qualifications, into posts which they may be about to vacate. In August last three new posts as copyists were created and forthwith three relatives of the Hindu Sheristadar were appointed to them, in open violation of Mr. Lyon's

circular requiring at least a fortnight's interval being allowed in such cases to permit of applications being made by deserving men, particularly Musalmans.

It may perhaps be argued that educated Musalmans are not available. But this cannot be true of men who have put in 6 or 7 years' spell of service in the courts. Why are such Musalmans expelled from the office, while Hindus are permitted to stay on? Why are Musalman candidates with educational qualifications equal to those of the Hindu copyists not given a chance of admission into the Copyists' Department?

Mr. Cargill, the Barisal Judge, is surrounded by Hindu Sheristadars and others who exert their influence to prejudice him against Musalmans, who, as the weaker and loyal party, deserve at the hands of Government preferential treatment—a treatment which, however, the Hindus now get, in spite of their seditious practices.

The re-organization of the Indian Medical Service.

43. The *Sri Sri Vishnu Priya-o-Ananda Bazar Patrika* [Calcutta] of the 27th May writes:—

SRI SRI VISHNU
PRIYA-O-ANANDA
BAZAR PATRIKA.
May 27th, 1909.

The doubts entertained by the Government of India about qualified Indians being available for posts now reserved for the Indian Medical Service, seem to be totally groundless. The people of this country are able to display their ability more than any other people in the world, if they are only properly trained and can get a field. The charge laid against the Indians, that they will not be fit for serving in the Military Medical Department and that they will not dare to go to fields of battle, is entirely groundless in these days when they can occupy the first places in open competition with Europeans for admission to the civil and medical services, and when they can renounce all luxuries and become ascetics with no love for life, and when one of them has been known to cross the seas to hold the command of a big army in distant Brazil.

44. Referring to a report published in the *Empire* that a sifting enquiry will be made into the Midnapore case as soon as the appeal now pending in the High Court is decided, the *Dainik Chandrika* [Calcutta] of the 26th May writes:—

DAINIK CHANDRIKA.
May 26th, 1909.
etc., etc.

The rumoured commission of enquiry into the Midnapore bomb affairs.

If the announcement about the authorities shaking off their long sleep be true, then there is no doubt that many deeds of the Midnapore police will come to light.

Anent the above the *Bangavasi* [Calcutta] of the 29th May says that the conduct of the Midnapore police fully necessitates such an enquiry.

The *Daily Hitavadi* [Calcutta] of the 1st June thinks that a Bengali should be appointed to the above commission and suggests the names of Sir Gurudas Banerjee, Sir Chandramadhab Ghosh or Mr. Sarada Charan Mitter.

The *Nayak* [Calcutta] of the 31st May suggests that a barrister judge of the High Court should be appointed to the commission.

45. The *Nayak* [Calcutta] of the 28th May writes:—

NAYAK,
May 28th, 1909.
etc.

Alleged attitude of the Government towards Babu Aravinda Ghosh.

The Calcutta correspondent of the *Induproakash* of Bombay has written to that paper that though Aravinda Babu has been released for the present, yet he is being looked upon with suspicion by the

Government as well as the police, under whose surveillance he will practically have to pass his days. The correspondent adds that it will be better for Aravinda Babu to go to foreign countries, otherwise he is sure to be arrested sooner or later, in connection with some new bomb conspiracy case. We are, however, reluctant to put reliance on his words which are full of serious imputations against Government, though we know full well that there is nothing that the police is not capable of. Many Anglo-Indian papers have also been speaking of this supposed attitude of Government with the result of discrediting it. Should not people who circulate reports like these that must have the effect of diminishing the respect of the people for the Government, be charged with creating ill-feeling against it?

In noticing the above report the *Samay* [Calcutta] of the 28th May, however, observes that it is not at all improbable that this good and highly educated man may again be arrested and harassed on the same charge on which he has already been prosecuted twice for serving the country.

SANJIVANI,
May 27th, 1909,
etc.

46. The *Sanjivani* [Calcutta] of the 27th May writes:—

Bengal deportations.

The Commissioner of Police, Calcutta, told Srijukta Aravinda Ghosh that he knew Aravinda Babu to be guilty of the offence he was charged with. And later events have proved how far the Police Commissioner's information was correct. Now, if such a man goes to the Lieutenant-Governor and says that he knows a certain person to be guilty though his guilt cannot be proved by evidence, and asks that that person may be deported, perhaps the man will be deported forthwith. And who knows but it is information like the above that has led to the deportations in Bengal?

Referring to the questions asked in Parliament regarding the Bengal deportees, the same paper takes the Prime Minister to task for not allowing the matter to be discussed on the ground that he did not think it to be of sufficient importance. What can be of more importance, writes the paper, than the fact that nine men have been banished without trial? Perhaps no serious notice would have been taken even if the nine persons were executed, for are they not mere natives?

Writing on the same subject the *Bangavasi* [Calcutta] of the 29th May does not think that there is any chance of the deportees being released very soon since the very mention of their case annoys the authorities, as can be seen from the determination of the Prime Minister and the Speaker not to allow the question to be reopened before the Indian Budget Debate.

The *Nayak* [Calcutta] of the 29th May does not think that the Bengal deportees will be kept interned much longer, the grounds for the supposition being first, that truth and justice are sure to triumph; secondly, that Lord Morley has never been able to justify the deportations by any argument but has only stuck to his *sid*; thirdly, that Lord Morley has found out the weakness of his position with regard to this matter though he may not admit it; fourthly, that this un-English measure has been condemned by the Liberals, Labourites and Nationalists, and their united voice is too strong even for the Cabinet to defy. They well know that England is following the path of injustice and untruth a path which leads to ruin. Then, again,—the revelations made in the Barraah Dacoity case and the strictures passed on the police by that eminent, noble-minded and impartial judge, Sir Lawrence Jenkins, must have reached England, and the English people must have got an idea of the internal affairs of India. These circumstances must have won for India some more friends in England, and they are sure to protest against the deportations. Besides, the Viceroy will now be better advised since he has got Mr. S. P. Sinha on the Council, and it may be hoped that Lord Minto will now be able to shake off all the evil counsel he has so long received from scheming persons. Mr. Sinha is no doubt alone among a host of antagonists, but he has the knack of fighting and is sure to get the better of them. And lastly, a fearless, truth-loving and able administrator like Sir Edward Baker is now at the head of affairs in Bengal. All this leads the paper to hope that the deportees will be liberated before long. Virtue, truth and justice demand the release of these noble-minded patriots, and no political motive can justify their detention any longer. And perhaps the Home Government will be very glad to get out of the unpleasant situation in which they now find themselves.

The *Hitavadi* [Calcutta] of the 27th May considers the incarceration of Babu Krishna Kumar Mittra without a trial as a blot on English civilisation.

Referring to a question asked in the House of Commons by Mr. Rees, whether the actions of Babu Krishna Kumar Mitter and Aswini Kumar Dutta in connection with political agitation will be considered on public grounds, when the question of their release will be discussed, and referring to the answer given by Mr. Buchanan, the Under-Secretary of State for India, that the question will be considered by the Government of India when the matter comes up for consideration, the *Nayak* [Calcutta] of the 26th May says:—

From the question put by Mr. Rees and the answer given by Mr. Buchanan one naturally feels inclined to believe that these two gentlemen will not be released soon. But it may be declared that the people of the country consider these gentlemen as of blameless and model character who have mainly contributed to the growth of national life in Bengal. Why then should

the Government take upon itself the opprobrium of committing such an act, completely trampling under foot the wishes and beliefs of the people?

Aswini Babu's wife wanted to know the offence committed by he husband, but she was given no reply on this point. No one is allowed even to see Aswini Babu, and he is allowed only once in the morning to come out of his solitary room. The Secretary of State for India can only answer how it is possible for a man suffering from disease to improve in health when confined in a solitary and ill-ventilated cell.

The *Soltan* [Calcutta] of the 28th May notices a report that the Government is prepared to release Babu Subodh Chandra Mallik on condition that he will no longer reside in India. But he may reside in England with his family if he likes. The paper observes that the imposition of this condition will be tantamount to deportation out of India. It may as well be said to be transportation for life.

47. Referring to an increase in the number of prisoners in the jails in Bengal from 78,891 in 1907 to 101,000 in 1908, the *Daily Hitavadi* [Calcutta] of the 28th May writes:—

Increase in the number of prisoners in the jails.

The Lieutenant-Governor or any other high official has not explained why there was this sudden increase of so many prisoners within a year. The explanation cannot be given, because then it will have to be stated that the cause lies in the fact that the definitions of the offences described in the Indian Penal Code have been twisted a great deal in order to check the *swadeshi* movement, to kill the volunteers and boycotters, and to nip Nationalism in the bud. Again, the police have been spreading their newly conceived snares to entrap all people from the highest to the lowest. Outside the jails the whole province of Bengal is being ravaged by plague, small-pox, malaria, beri-beri and other pestilences, but the jail compounds are thronged with men as if it were the festival of the Ardhodaya Yoga. The authorities may as well construct high walls round the whole province of Bengal and convert it into a prison. The effect will be that the people will not then march on the road to death, and the prison of Bengal too will not be in want of prisoners. One is surely lost in admiration at the keeping of the peace and the methods of administration of a country where in a single year the prisons are filled by no less than twenty-two thousand prisoners. Though Sir Edward Baker is not responsible for these, yet the British nation and its methods of administration are responsible for such a deplorable condition of the country.

DAILY HITAVADI,
May 28th, 1909.

48. The *Daily Hitavadi* [Calcutta] of the 1st June thinks that the appointment of able, spirited and pious men like Rai Bahadur Sundar Lal to important posts in the administration is good for the Government as well as for the people.

49. The *Bangavasi* [Calcutta] of the 29th May and the *Hitavasi* [Calcutta] of the 28th May fully approve of the appointment of the Hon'ble Mr. Justice Digambar Chatterjee to the High Court Bench.

The Hon'ble Mr. Justice Digambar Chatterjee.

50. The *Howrah Hitaishi* [Howrah] of the 29th May suggests that the new Judge about to be appointed to the High Court Bench should be selected from among the Pleaders.

A new Judge for the High Court.

51. The *Nayak* [Calcutta] of the 31st May would not insist on having a Bengalee as the next Advocate-General of the Calcutta High Court, because of his race only. It is prepared to support the candidature of a suitably qualified European Barrister, like Mr. Justice Woodroffe, for example, who is said to have been offered the post. Indeed, Mr. Woodroffe's selection will commend itself to all sections of the community.

The next Advocate-General of the Calcutta High Court.

Mr. Gokhale as a Member of the Executive Council of the Governor of Bombay.

52. The *Bangavasi* [Calcutta] of the 29th May would be glad to see *Capital's* announcement about the Hon'ble Mr. Gokhale's appointment to the Executive Council of the Governor of Bombay come true.

DAILY HITAVADI,
June 1st, 1909.

BANGAVASI,
May 29th, 1909,
etc.

HOWRAH HITAIISHI,
May 29th, 1909.

NAYAK,
May 31st, 1909.

BANGAVASI,
May 29th, 1909.

HOWRAH HITAIISHI,
May 29th, 1909.

53. The *Howrah Hitaiishi* [Howrah] of the 29th May thinks that the abolition of the old system of redirecting telegrams free of cost will result in much inconvenience to the public.

Redirection of telegrams.

KHULNAVASI,
May 22nd, 1909.

54. Referring to the stopping of the commission on the sale of postage stamps, the *Khulnavasi* [Khulna] of the 22nd May writes:—

Postage stamps are now being sold by paid servants of the Government at the post-offices to the great inconvenience of the public, who cannot get stamps whenever they like. Again, the stock in each post-office is very limited. Postage stamps could not lately be had for a long time even at the local Sadar post-office, with the result that the *Khulnavasi* could not be sent to the mufassal in time.

BANGAVASI,
May 29th, 1909.

55. In noticing the fact that the Government have called for an explanation from Mr. Venugopal Chetty in connection with his divorce from his English wife,

the *Bangavasi* [Calcutta] of the 29th May says that since it is a case of divorce between a Native and his English wife even the Government are interesting themselves in the matter.

BHARAT MITRA,
May 29th, 1909.

56. Referring to the decision of the Government to grant at last a pension to Babu Dwija Dass Dutt, father of Ullaskar Dutt, sentenced to capital punishment in the Alipur Bomb case, the *Bharat Mitra* [Calcutta] of the 29th May observes:—“What oppression is not committed on many an innocent man merely from suspicion? The only consolation in this case is that the error into which Government had fallen has been rectified, for Dwij Dass has been found to be innocent.”

Pension to Dwija Dass Dutt.

HINDI BANGAVASI,
May 31st, 1909.

57. The *Hindi Bangavasi* [Calcutta] of the 31st May refers to the Government orders dismissing some officials and reducing the position of others in the Guntur Riots case, and says such measures go to raise the prestige of the Government in the eyes of the people.

The Guntur Riots case.

IV.—NATIVE STATES.

HINDUSTHAN,
May 29th, 1909.

58. Referring to a report published in the *Rastramata* newspaper of Bombay, that one Hanumant Rao was arrested by the British police from the territories of a Native State without its permission, the *Hindusthan* [Calcutta] of the 29th May asks whether the British police has the power of arresting a man from a State ruled by an Indian Prince. The matter surely needs a careful decision.

Arrest of a man by the British police from a Native State.

BIHAR BANDHU,
May 29th, 1909,
etc.

59. Pointing to the recent events in Mandi, the *Bihar Bandhu* [Bankipore] of the 29th May observes:—
Just see the people in the Native States wish to have the reins of Government in their own hands.

Referring to the recent incidents in Mandi, the *Hindi Bangavasi* [Calcutta] of the 31st May says that the people of Mandi enacted, though on a smaller scale, the same part as was played by the Committee of Union and Progress in Turkey, and hopes that the grievances of the people would be redressed and peace restored in the country in a way that may give no occasion for irritation to the people of Mandi in future.

Incidents in Mandi.

VI.—MISCELLANEOUS.

HITVARTA,
May 27th, 1909.

60. Seeing that proposals have been made to pay the Members of Parliament under which each member will receive only Rs. 4,500 a year, the *Hitvarta* [Calcutta] of the 27th May contrasts it with the high rates of salaries in vogue here to ordinary officers such as Mr. Andrew, Pedro, etc., sarcastically observing that the Indian money is so cheap.

Pay of the M. P.'s.

61. The *Hitvarta* [Calcutta] of the 27th May continues Mr. Peiro's letter dealing with the partition of Bengal, Lord Morley's policy, repressive laws, the Regulation of 1818, boycott, etc.

HITVARTA,
May 27th, 1909.

The general policy of Government.

62. Referring to the suggestion made in the *Daily News* of London by Surgeon-General Evatt, that India should be represented in Parliament, the *Nayak* [Calcutta] of the 27th May says that the Surgeon must be ignorant of the real object of English politicians, whose sole aim is to keep India a subject country as long as possible. They will try to keep the Indians bound as long as they can and will relax the chains only when they will find them (the Indians) growing too strong to be kept down.

NAYAK,
May 27th, 1909.

The question of Indian representation in Parliament.

63. In an obituary notice of Colonel Suresh Chandra Biswas, the *Sanjivani* [Calcutta] of the 27th May says that his military fame has to some extent removed the Bengali's stigma of cowardice and has glorified the entire nation. It was in a foreign country that he found ample opportunities for giving full play to his genius, whereas if he had remained in his own country he would have to end his days as a clerk.

SANJIVANI,
May 27th, 1909.

Colonel Suresh Chandra Biswas.

64. The *Daily Hitavadi* [Calcutta] of the 26th May has an article dwelling on the working of the policy of sowing dissensions—one of the four policies necessary according to Hindu ideas to the carrying on of governments, the other three being conciliation, making gifts and punishment—under the British Government in India. It is stated that in the period between 1857 and 1877, Government gave preference to Hindus over Musalmans with the result that the Hindus came to be alienated from the Masalmans, and to give up the old Musalmans etiquette, etc., in favour of Europeans modes. The reverse tendency has set in from the days of Lord Lytton, and the present undue pampering of the Musalmans has ended in alienating them from the Hindus. Another aspect of the working of this principle is alleged to be seen in the fact that since the days of Lord Ripon unofficial Anglo-Indians and the Indians have ceased to co-operate in matters political as they used to do until the days of Lord Lytton.

DAILY HITAVADI,
May 26th, 1909.

"A policy of sowing dissensions."

Yet a third aspect is said to appear in the recent growth of Uriya and Bihari feeling against Bengalis in the matter of the distribution of public patronage.

The last manifestation of this spirit, to which reference is made, is the proposal which has lately been made to ostracise socially all men with a taint of sedition, boycott, *swadeshi* or the bomb, and form a community of "Loyalists."

65. The *Nayak* [Calcutta] of the 27th May writes:—

Syamaaji Krishnavarma committed the unpardonable offence of wishing India to gain independence, and so the liberty-loving people of England, finding that they cannot deport him or send him to jail for sedition, are trying to wipe his memory off their country.

NAYAK,
May 27th, 1909.

66. The *Soltan* [Calcutta] of the 28th May asks the Mahomedans to raise subscriptions to pay off the fine of Rs. 200 imposed upon Mansoo Ahmed for selling a book which was held to be obscene by the Courts. The paper that the gentleman, whose father the late Munshi Mehrulla says spent all that he earned for the good of Mahomedan society, anxieties about which were one of the causes of his death, should not be allowed to suffer imprisonment for his inability to pay the fine. Besides, the Mahomedans who used to read the book eagerly, ought to save this gentleman. They should collect the whole amount in a week, and it will not be difficult to do so if the subscribers to the interdicted book pay even two annas each.

SOLTAN,
May 28th, 1909.

Collection of subscriptions for a convicted Musalman.

67. The *Daily Hitavadi* [Calcutta] of the 28th May has the following:—
At first the newspapers conducted by the Mahomedans asked for more and more appointments for their community from the Government. Then their tune changed to one of reliance on God to make it

DAILY HITAVADI,
May 28th, 1909.

Change of tone of Mahomedans.

possible for the Government to understand things rightly, so that many posts might be given to the Mahomedans. But now, after the dispute in the Aligarh College, the cry has been raised that the Mahomedans do not want help from others, that they are able to stand on their own legs and that God will be on their side if the Mahomedans can display these qualities. If only once this state of feeling appeals to the heart of the Mahomedan community, their union with the Hindus will no longer be impossible, because the latter have been singing to the very same tune. If the Mahomedans be made to rely on their own selves, they will unite with the Hindus, and the British policy of creating differences among the different classes will not be able to undo the newly formed union. It is therefore a matter of satisfaction that our Mahomedan contemporaries have changed their tone.

BEHARAT MITRA,
May 29th, 1909.

68. The *Bharat Mitra* [Calcutta] of the 29th May learns that a suit is going to be brought against the Secretary of State in the Law Court on behalf of Babu Krishna Kumar Mitra, one of the deportees whose son went to obtain his signature on a power of attorney the other day at Agra, and remarks that the same would not be bad.

BEHARAT MITRA,
May 29th, 1909.

69. In publishing a letter from Babu Ram Sah and Company, general merchants, 64 Water Street, Damerara, British Guiana, in which the Company informs the Indians how Indian manufactures are in demand in that country, the *Bharat Mitra* [Calcutta] of the 29th May points out to the Marwari traders of Calcutta how they are impoverishing the country by importing foreign merchandise into the it and exporting its raw materials. The methods that they are following are not only increasing the poverty in the country but ruining its indigenous trade and starving out labour.

HITVARTA,
May 27th, 1909.

70. The *Hitvarta* [Calcutta] of the 27th May quotes the *Capital* to show that the sale of imported *dhuties* is decreasing while the *swadeshi* is getting such a firm footing in the country that in a few years it will drive imported cloth altogether out of India.

NAYAK,
May 28th, 1909.
etc.

71. Referring to the last quinquennial report (1901-05) on the export and import trade of India published by the Government, the *Nayak* [Calcutta] of the 28th May writes:—

The country is being agitated with the *swadeshi* movement, but in the sphere of action instead of going forward we are lagging behind. As the boycott of English goods was started in connection with the *swadeshi* movement, he could naturally expect to see a decrease of imported English goods within the five years under review, but it is a matter of great regret that far from that being the case, English goods constitute half of all the imports. We cannot understand whether the eyes of the people will be opened by the report. We have no hopes of improvement unless both imports and exports be diminished.

Referring to the same report, the *Marwari* [Calcutta] of the 28th May says, it is surprised to read the report and constrained with regret to say that the *swadeshi* cry has after all resulted in nothing. The exports of raw materials such as rice, wheat, cotton, etc., is even more harmful than the imports of manufactured goods such as cloth.

SANJIVANI,
May 27th, 1909.

72. The *Sanjivani* [Calcutta] of the 27th May reiterates its exhortation to the Bengalis to stick to the *swadeshi* vow so long as the partition of Bengal is not annulled and assures them of ultimate success if they prove true to the vow.

NAYAK,
May 28th, 1909.
etc.

73. In an article on "Famines in India" the *Nayak* [Calcutta] of the 26th May writes:—
Though there are divergences of opinion on the causes of famines in India, yet every one concurs in the view that the export of grains to foreign countries and the extreme poverty of the people are two of them. Surely, the country, from which grains to the value of seven crores of rupees annually are drained out, must naturally be a prey to famine. Again, the difficulties

of the people may be judged from their income which has been calculated by Government itself approximately at Rs. 30 per head per year, though the statement is contradicted by Mr. Digby in his "Prosperous British India" where he calculates the same at not more than Rs. 18-12-6 pies. So, according to Government computation, our daily income is about one anna and four pies, and according to Mr. Digby, only ten pies. In any case, the people have to meet the necessities of life with less than an anna every day. India is, no doubt, the poorest country in the world.

One should not think that the present lamentable condition was always our lot. During Mahomedan rule the income of the people was many times greater than what it is now. Though during the administration of the civilised British nation we have been reduced to our present straits, and lakhs of our people die every year for total want or for insufficiency of food, yet the Government and our friends like the *Englishman* say that there is no chance of famine being driven away from the country unless the present methods of administration be changed. The Rev. J. T. Sutherland, in his "Causes of Famine," has clearly pointed out that "the real cause of Indian famine is the extreme poverty of the people." The following sentences from his book deserve special notice:—

"India is not over-populated. Even under present conditions, she produces food enough for her people. If her agricultural possibilities were properly developed she could easily support a greatly increased population. If a country be found possessing a most fertile soil and capable of bearing every variety of production; and that notwithstanding, the people are in state of extreme destitution and suffering, the chances are that there are some fundamental errors in the government of the country."

The *Nayak* [Calcutta] of the 27th May continuing the above article quotes some further passages from a letter written to an American newspaper by the above-named gentleman, according to whom the frequency of famines in India is due to the draining of a large amount of the country's wealth by foreigners, and also to excessive taxation which leaves the people but very little wherewith to feed and clothe themselves. This view of the situation has the support of Mr. Charles Edward Russell, who says:—

"From the poorer elements among these people is wrung every year the heaviest proportion of taxation known on this earth. A system of land taxation conceived by savages and formulated by homicidal maniacs, a system that throws the heaviest burden upon those least able to bear it, has been responsible for India's unparalleled famine record of 26,000,000 deaths in one hundred and fifty years."

The paper does not give a translation of the above extract for fear lest "Detective Lahiri" should try to haul it up for sedition, but says that Mr. Russell has described the causes of Indian famines very truly. The paper agrees with Mr. Russell when he says that of the revenue "wrung from the heart-blood of the starving, one-third is annually sent away from the country." Everybody, says the *Nayak*, who has taken an impartial view of the situation, has held the system of Indian administration responsible for the oft-recurring famines in this country. It is, indeed, a great shame that while the Government does very little to improve irrigation in India, it does not hesitate to spend enormous sums of money on the maintenance of a vast army in this country. The paper also quotes the opinions of Mr. Hyndman, Sir William Hunter, Lord Lawrence, Mr. Hume and Sir Charles Elliot, all of whom admit that a very large number of the people of India never know what a full meal is.

74. In referring to a memorial recently submitted to the Lieutenant-Governor by certain printers, publishers and book-sellers of Calcutta, professing to have been

A memorial from book-sellers to the Lieutenant-Governor.

"utterly dismayed and upset" by the activity lately displayed by the police in ferreting out seditious writing, and praying in order to obviate the possibility of such prosecutions in future by the elimination of all objectionable matter, for an official examination of all existing publications and for the official licensing of all future publications, the *Basumati* [Calcutta] of the 29th May speaks of the impropriety; the impertinence and the unauthorised nature of these suggestions. The book-sellers and printers in this country are not a set of men content

BASUMATI,
May 29th, 1909,
etc.

with small profits; they are harpies preying on the authors. Publishers, in the English sense of the word, but few of them are. Close touch with public opinion emboldens one to make a confident appeal to Government to reject this foolish and unreasonable request for the restriction of the public liberty in the matter of printing, and thereby placing a serious obstacle to the development of the national literature. As a rule, authors may be taken to be sufficiently careful for their own sakes, to avoid writing matter which will put the halter round their necks.

After all, these publishers and book-sellers instead of going up to Government would be better advised if they consulted legal opinion before bringing out a book. In any case, it can never be in accord with public opinion to impose a censorship in India worse than that in Russia, merely for the convenience of a handful of book-sellers.

The *Jasohar* [Jessore] of the 27th May is also of opinion that the proposed censorship will be extremely prejudicial to the development of Bengali literature.

DAINIK CHANDRIKA,
May 24th, 1909.

75. The *Dainik Chandrika* [Calcutta] of the 24th May consider its as a happy sign that 104 members of Parliament voted against the compromise regarding Clause III, be-

India in Parliament.

cause now India may be said to have got 104 friends in the House of Commons, whereas before there were not even 14.

BASUMATI,
May 29th, 1909,
etc.

76. In noticing how when presenting the Royal Asiatic Society's Gold Medal to a Mr. Wedderburn, a scholar of Eton College, for an essay on an Indian question, Lord Curzon exhorted the English public to betake

Lord Curzon and the study of
Indian history.

themselves to a serious study of Indian history, the *Basumati* [Calcutta] of the 29th May writes:—

The poet's dictum about little learning being a dangerous thing is very true. The system of Indian Government would be different from what it now is if the English people had a knowledge of the mysteries and intricacies of the sentimental disposition of the Indians. Lord Curzon himself, had he been in touch with the disposition of the Bengalis and their communal system of life, would never have partitioned Bengal. Lord Morley, had he known that the revocation of the Partition would have called forth loyalty and gratitude and joy from the Indian people instead of making them violent at the success of their agitation, would not certainly have adhered to his present plea of "settled fact" for the sake of keeping up official prestige.

In connexion with the same matter the *Bharat Mitra* [Calcutta] of the 29th May remarks: "The histories are written by Englishmen. What truths about India could be learnt from such works?"

MARWARI,
May 28th, 1909.

77. The *Marwari* [Calcutta] of the 28th May thanks Lord Curzon for his efforts against the distribution of Indian articles in the Kensington Museum instead of exhibiting as a collection by themselves.

Lord Curzon and Kensington
Museum.

NAYAK,
May 27th, 1909.

78. The *Englishman* may think that the absence of any rejoicings among the people of India on Empire Day shows that they are disloyal, but the *Nayak* [Calcutta] of the 27th May says that the pangs of starvation have killed all enthusiasm in the people and they are too hungry to think of any festivities.

India and Empire Day.

BANGAVASI,
May 29th, 1909.

79. The *Bangavasi* [Calcutta] of the 29th May writes that the apprehension of feelings of enmity to the British Raj being cherished by Indian zenana ladies, to which

Politics in the Zenana.

expression was lately given at Manchester by Mrs. F. A. Steel, are wholly unfounded. Indian ladies do not indulge in conspiracies and they never dabble in politics.

ALPUNCH,
May 31st, 1909.

80. A writer under the nom-de-plume "Liberal" has contributed an article to the *Alpunch* [Bankipur] of the 21st May in which he has adversely criticised "liberty" which has of late been the cause of violent disturbances in the

The evil effect of the idea of
liberty.

Islamic countries. The writer points out that this pernicious idea of liberty has goaded the Young Turks to dethrone their Sultan, who displayed a remarkable self-control and coolness of spirit throughout the whole course of the recent disturbances in Turkey, that this delusion of liberty has created a widespread havoc in Persia, leading eventually to the armed intervention of the foreigners,

which resulted in the Shah's proclamation condescending to open the Parliament, that this demon of liberty has recently stimulated the Afghans to conspire against their Amir in order to overthrow his rule, and that this very idea of liberty has created a friction between the European teaching staff and the Trustees of the Aligarh College. The writer, however, thanks God that the Musalmans of India in general are unaffected by this baneful idea of liberty and are on the whole loyal to their king.

81. A Marwari correspondent of the *Bharat Bandhu* [Calcutta] of the 26th May, named Jhabarmal Gupta, points out the absence

BHARAT BANDHU,
May 26th, 1909.

Want of patriotism in the Indians.

of patriotism in the Indians as the root cause of their abject condition inasmuch as they have to depend on foreign cloth to cover their shame and foreign matches to have light in their house. In fact, says the writer, we have become so dependent on foreigners that if they cease to send us sugar, salt, etc., we would have to encounter great difficulties in our daily life.

82. Referring to an article in the *Spectator* about the nationality and religion of the Hindus, the *Daily Hitavadi* [Calcutta] of the 28th May writes:—

DAILY HITAVADI,
May 28th, 1909.

The nationality and religion of the Hindus.

The modes of living adopted by two prominent Bengalis must have attracted the notice of the English newspapers, such as the *Times* and the *Spectator*, who are now enquiring about the nationality and religion of the Hindus. On the one hand Mr. S. P. Sinha, who in the meetings held in his honour spoke like a Hindu and whose heart was at one with them, lives almost as a European, and on the other, Mr. Aravinda Ghose who was bred up in England and who had even the English word "Aervid" added to his name, has given up his English ideas and has been living as an orthodox Hindu. What is the reason which has prompted Englishmen to enquire about the Hindus and why should they be thrown into this doubt? A country cannot be really conquered by the victors in battles but a people may be said to have been conquered completely only when they try to imitate the conquerors in education, training, dress, civilisation, etc., in fact, when they consider the rulers as their ideals. The idea which the *Englishman* newspaper and Englishmen wish to conceal under their expression of surprise seems to be that if such gentlemen as Messrs. S. P. Sinha, Aravinda Ghose and R. C. Dutt, who are filled with English ideas, be considered as Hindus, then the policy underlying the object of Lord Macaulay in imparting English education to the Indians must be held to have been totally frustrated. Englishmen could not then be said to have conquered India in the sense of the term sanctioned by Cicero and which is its most honourable sense. Being baffled in their attempt to make the Indians follow English ideals Englishmen are now enquiring about the nationality and religion of the Hindus. Our English rulers should remember that the same thing happened during the Moghul rule when the Indians had adopted almost completely the manners and customs of their conquerors. They had even started a religious sect called "Darsan". But we now know how an unknown power removed in a trice the spell of the Moghul civilisation from the minds of the Hindus. The Hindu religion may be compared to a piece of black blanket which will not take any other colour but what it has already. The Hindu religion is eternal and can never be extinct.

83. The *Bihar Bandhu* [Bankipur] of the 29th May gives the lie to

BIHAR BANDHU
May 29th, 1909.

The London Times on the Arya Samaj.

the statement of the special correspondent of the *Times*, London, that the Arya Samaj is more a political than a religious body, and says that the statement has been inspired by the missionaries, who say that but for this Samaj the whole of the Punjab was ready to accept the Christian faith.

URIYA PAPERS.

84. The *Nilachal Samachar* [Puri] of the 14th May states that two girls of 8 years old and one boy of 11 years old, belonging to the Harachandi Sahi in the Puri

NILACHAL SAMACHAR,
May 14th, 1909.

Accident in Puri.

town, were drowned in a tank in that Sahi.

NILACHAL SAMACHAR,
May 14th, 1909.

85. The *Nilachal Samachar* [Puri] of 14th May states that the people of the Puri town experience considerable difficulty in cultivating plantain owing to the depredations committed by monkeys in that town.

GARJATBASINI,
May 15th, 1909.

86. The *Garjatbasini* [Talcher] of the 15th May states that tigers are committing depredations in mouzas Ambajora, Gandhali and other neighbouring villages in Mayurbhanj.

GARJATBASINI,
May 15th, 1909.

87. The *Garjatbasini* [Talcher] of the 15th May states that the Chandan festival in Talcher was celebrated with great élat. A large number of men and women attended the *Mela* and the Talcher police discharged its duties satisfactorily.

SAMBALPUR HITAISINI,
May 15th, 1909.

88. The *Sambalpur Hitaishini* [Bamra] of the 15th May exhorts the princes of Orissa to collect funds for the establishment of a boarding house for Uriya students learning Sanskrit in Benares. Almost all other races in India have their boarding houses in that important centre of Sanskrit learning. The Uriya students should have one of their own.

SAMBALPUR HITAISINI,
May 15th, 1909.

89. Referring to the judgment in the Alipur bomb case, the *Sambalpur Hitaishini* [Bamra] of the 15th May observes that the persons convicted and punished by the Sessions Judge were really guilty of the crimes alleged against them.

SAMBALPUR HITAISINI,
May 15th, 1909.

90. The *Sambalpur Hitaishini* [Bamra] of the 15th May states that the Maharaja of Mayurbhanj instead of educating his children at Raipur has sent them to Ajmere for education in that station. It is true that the Mayurbhanj wards will come in contact with the princes of Rajputana, but, after all, this business will prove very expensive.

SAMBALPUR HITAISINI,
May 15th, 1909.

91. The *Sambalpur Hitaishini* [Bamra] of the 15th May states that there was a fire in Debgarh, the chief town of Bamra, which consumed three houses.

UTKALBARTA,
May 15th, 1909.

92. The *Utkalbarta* [Calcutta] of the 15th May approves of the recent orders of Government directing the police to fire loaded cartridges in cases of affray and riot, but observes that nothing sure can be opined before the practical working of the new system.

UTKALBARTA,
May 15th, 1909.

93. Referring to the Barrah dacoity case, the *Utkalbarta* [Calcutta] of the 15th May states that a certain number of innocent men were imprisoned and sent up for trial on serious charges involving capital punishment. As these men suffered long in jail for no fault of theirs, something should be done by Government to relieve their distress.

UTKALBARTA,
May 15th, 1909.

94. The *Utkalbarta* [Calcutta] of the 15th May states that four men and one woman were crossing the Kharsua river on a tiny boat at Tisania Rourapur Ghat on the 27th of *Baisakh* last in the night time, when the boat suddenly capsized, throwing all the passengers into the water, of whom three men saved their lives by swimming and one man and the woman was drowned.

UTKALBARTA,
May 15th, 1909.

95. The *Utkalbarta* [Calcutta] of the 15th May states that a house was burnt to ashes in Nalamganj in the Balasore town on the 11th instant.

URIYA AND NAVASAMVAD,
May 19th, 1909.

96. The *Uriya and Navasamvad* [Balasore] of the 19th May suggests that the Uriya pleaders in Cuttack did not attend the evening party held in honour of the late District Judge, Mr. Platel, for he had given offence to the Uriya pleaders by appointing a Bengali gentleman to the post of Government Pleader in Puri. The writer is of opinion that Mr. Platel was very popular and appointed the right man in the right place.

97. A correspondent of the *Samvad Vahika* [Balasore] of the 20th May states that Doctor Barada Kanta Sen, the Assistant Surgeon in charge of the Balasore Hospital, is doing excellent work and has earned public confidence by curing a large number of incurable diseases. His dealings with the public are also fair and he seems to be always dutiful.
98. The *Samvad Vahika* [Balasore] of the 20th May states that cattle are being destroyed in Dompura every day by tigers, while the crops fall an easy prey to other wild animals. The rigorous provisions of the Indian Arms Act requiring the people not to keep fire-arms without license have brought about this deplorable state of things. The attention of the authorities is drawn immediately to the matter.
99. The *Garjatbasini* [Talcher] of the 22nd May states that vegetables are becoming deficient every year in the Talcher State and that this is due in a great measure to the neglect of agriculture in that State. This is a matter of great regret.
100. The *Garjatbasini* [Talcher] of the 22nd May supports the remarks of its contemporary of the *Utkaldipika* with regard to the condition of water in the Narendra tank in Puri and observes that some steps should immediately be taken to improve the quality of the water in that tank as that would conduce a great deal towards public health in Puri.
101. The *Garjatbasini* [Talcher] of the 22nd May states that there has been no rain in Pallahera and that the temperature there is light.
102. Referring to the reply which the British Prime Minister gave to the representation of 146 members of the British Parliament regarding the deportation of Indian leaders, the *Utkaldipika* [Cuttack] of the 22nd May fails to understand how the introduction of the Reform Scheme can bring about peace and contentment, when the Indian leaders, who are sincerely respected by the people are deported or punished without trial. The people will no doubt be sorry for the condition of their leaders, whose guilt has not been proved in any way.
103. The *Utkaldipika* [Cuttack] of the 22nd May states that a boat while crossing the Mahanadi at Mancheswar was overturned by a storm, whereby all the passengers were thrown into the water, of whom two were drowned.
104. The *Utkaldipika* [Cuttack] of the 22nd May states that fires broke out in Choudhuri Bazar and Bakharabad in the Cuttack town in the last week, whereby several houses with their contents were consumed.
105. The *Utkaldipika* [Cuttack] of the 22nd May states that the cattle in the Kendrapara Subdivision of the Cuttack district are suffering from rinderpest and foot-and-mouth disease. Many are said to have died of these diseases.
106. The *Utkaldipika* [Cuttack] of the 22nd May states that there were a few showers of rain in Cuttack and that the temperature is very high.
107. The *Utkaldipika* [Cuttack] of the 22nd May states that owing to early rain, agricultural operations have considerably advanced in the Jajpur Subdivision of the Cuttack district, where the agriculturists are said to be busy in sowing paddy seeds.
108. The *Utkaldipika* [Cuttack] of the 22nd May states that the condition of the Kendrapara High English School is not good. In fact the deterioration set in has become so great as to compel the Subdivisional Officer, the Secretary and the Assistant Secretary to amalgamate the High English School with the local Middle English School, a doubtful step, which was opposed by the majority of the members of the Committee. It is said that the appointment

SAMVAD VAHIKA,
May 19th, 1909.

SAMVAD VAHIKA,
May 20th, 1909.

GARJATBASINI,
May 22nd, 1909.

GARJATBASINI,
Mar. 22nd, 1908.

GARJATBASINI,
Mar. 22nd, 1908.

UTKALDIPIKA,
May 22nd, 1909.

UTKALDIPIKA,
May 22nd, 1909.

UTKALDIPIKA,
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UTKALDIPIKA,
May 22nd, 1909.

UTKALDIPIKA,
May 22nd, 1909.

of foreigners as Headmasters of the institution has done considerable injury to it, for they did not take as much interest in it as a local man could take. The school gained considerable reputation during its administration by the late Munshi Waris Ali, who was a native of Kendrapara. It is not understood why the Committee presiding over the High English School has interfered with the Middle English School which is running its course smoothly and without difficulty. The Middle English School should have been left alone.

UTKALDIPIKA.
May 22nd, 1909.

109. The *Utkalipika* [Cuttack] of 22nd May supports the statements of the "Hindoo Patriot", which the latter paper makes in answer to the charge brought by the Calcutta "Statesman" against the Zaminders of Bengal, whom it calls oppressive. The writer points out that the opinion formed by Government that the tenants like settlement officers more than their landlords, is wrong. The tenants in the Sonthal Parganas looked upon the settlement officers as so many plagues. The tenants of Faridpur opposed the settlement because its tendency was to increase the Khasmahal revenue. Thus the supposed love, which the tenants are said to have for settlement, is a mere fiction.

BIDHU BHUSAN MUKERJEE,

Offg. Bengali Translator.

BENGALI TRANSLATOR'S OFFICE,

The 5th June, 1909.

REPORT (PART II)

ON

NATIVE-OWNED ENGLISH NEWSPAPERS IN BENGAL

FOR THE

Week ending Saturday, 5th June 1909.

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THE HISTORY OF THE

REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

OF THE UNIVERSITY OF OXFORD

IN TWO VOLUMES

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LIST OF NATIVE-OWNED ENGLISH NEWSPAPERS RECEIVED AND DEALT WITH
BY THE BENGAL SPECIAL BRANCH.

[As it stood on 1st January 1909.]

No.	Name of Publication.	Where published.	Edition.	Name, caste and age of Editor.	Circulation.
1	"Amrita Bazar Patrika"	Calcutta	Daily	K. P. Chatterji, age 45, Brahmin	4,000
2	"Behar Herald"	Patna	Weekly	Monmatha Nath Dey, age 40, Pleader of Bankipore.	500
3	"Beharee"	Bankipore	Bi-Weekly	Sham Sankar Sahai, Pleader, and P. P. Sharma of Muzaffarpur.	750
4	"Bengalee"	Calcutta	Daily	S. N. Banerji, Kali Prasana Sen, age 38, and Kali Nath Roy.	6,000
5	"Bihar"	Patna	Weekly	Kali Kumar Sinha, B.A., B.L., Pleader of Bankipore, age 35, Kayastha.	750
6	"Hindoo Patriot"	Calcutta	Daily	Prish Chandra Sarbadhikari, age 40, and Koylash Ch. Kanjilal, Pleader, Sealdah Small Cause Court.	800
7	"Indian Empire"	Ditto	Weekly	Kesab Chandra Banerjee, B.A., age 45, Brahmin, and Panchanon Mazumdar, age 35, Hindu Baidya.	1,500
8	"Indian Mirror"	Ditto	Daily	Rai Norendra Nath Sen Bahadur, age 60, Head of the Mahabodi Society.	1,000
9	"Indian Nation"	Ditto	Weekly	N. N. Ghose, age 58, Bar-at-Law	500
10	"Indian Tit-Bits"	Ditto	Do.	Satis Ch. Mukerjee alias M. Suttie, age 27, Brahmin.	300
11	"Kayestha Messenger"	Gaya	Do.	Jugal Kishore, age 36, Kayastha	500
12	"Moslem Chronicle"	Calcutta	Do.	Abdul Hamid, B.A., age 37, Muhammadan.	700
13	"Musalman"	Ditto	Do.	A. Rasul and M. Rahman, Muhammadans	500
14	"Reis and Rayyet"	Ditto	Do.	Jogesh Chandra Dutt, age 58, a Calcutta house-owner.	500
15	"Star of Utkal"	Cuttack	Do.	Kherode Ch. Roy Chowdhry, age 68, retired Head-master of a Government College.	400
16	"Telegraph"	Calcutta	Do.	Satyendra Nath Bose, B.A., age 31	3,000

II.—HOME ADMINISTRATION.

(a)—Police.

400. The *Amrita Bazar Patrika* declares it is gratifying to observe that some of the "outrageous innovations" recently introduced by the executive authorities in dealing with accused persons, did not escape the lynx-eyed Chief Justice during the course of the recent trials. For instance, when disposing of the Barrah dacoity case, His Lordship was apparently shocked to find the prisoners had been handcuffed. What surprised the learned Chief Justice most was the protest of the Police officer in charge against His Lordship's order to remove the fetters, and his demurring to carry it out unless his Lordship gave a written order to that effect. Another matter of grave importance that attracted the notice of the Chief Justice was the manner in which sanction had been granted in connection with the Midnapore proceedings under the Explosives Act. It is supposed Mr. Weston verbally denounced a large number of men in his district, and Sir Andrew Fraser, without making any independent enquiry or even consulting the Advocate-General, sanctioned the prosecution. Nor was this all, for, even before the sanction reached Midnapore prosecution had been launched. Since the Explosives Act, as shown by this case, may be converted into an engine of dire oppression at the sweet will of the executive authorities, the journal trusts that the Chief Justice will be pleased to make a judicial pronouncement on the question of Government sanction under section 7 of the Act; that is to say, what constitutes real sanction, whether the sanction is regular and legal in case of the provincial ruler granting it without consulting his legal advisers or making any enquiry. Sir Harvey Adamson was, no doubt, perfectly sincere when he declared that section 7 of the Act was meant for preventing harassing or malicious prosecutions. But then it needs an absolutely clear interpretation by a judicial authority in the position of the Chief Justice, so that it might be a real and not a make-believe safeguard. As it is, no Indian subject of His Majesty can boast of his liberty when he is liable to be put on his trial under circumstances, such as marked the Midnapore prosecution.

AMRITA BAZAR
PATRIKA.
31st May 1909.

401. While admitting that perfection is an unattainable quality with Police service, which is expected to perform duties of an exceptionally onerous and unpleasant character, the *Indian Mirror* is of opinion that in spite of Commissions and reforms, the Police system in India has more defects than can be attributed to the Police of any civilised country in the world. It is stated that so long as "conviction" is regarded as the chief test of Police efficiency, "grossly improper influences" must necessarily be at work. The Barrah dacoity case is a case in point. In this case the public has seen not only the failure of the Police to find out the real culprits, but also its most improper *aid* to secure the conviction of innocent men. What is wanted is a definite rule that a member of the Police force must not look for advancement in merely securing conviction. Let this be the fundamental principle of Police administration, and it will effect some improvement, at least in the present system. Another suggestion is that the public should have every opportunity of having their complaints against the Police heard by the higher authorities. In other words, the impression which rightly or wrongly prevails among the public, that the Government and the Police are identical, should be removed.

INDIAN MIRROR.
29th May 1909.

The time has come when the Police question should receive the earnest and anxious consideration of the authorities. If they are made to conform strictly to judicial standards, the abuses of Police administration will naturally be minimised.

(b)—Working of the Courts.

402. Referring to the *Bande Mataram Sangit* sedition case the *Indian Empire* questions the futility of launching prosecutions against the authors or printers of such songs or works at considerable cost to the public exchequer. Perhaps there is conviction,

INDIAN EMPIRE.
25th May 1909.

perhaps there is not. But if conviction is not certain, what is sure, nay doubly sure, is that publicity is given to pieces, expressions and words which otherwise would escape notice or at the worst be noticed by a very limited few. And supposing there is conviction, the present trend is to pass severe sentences which, it is believed, might have a deterrent effect. Even this the journal is not ready to accept without protest. Every drastic sentence that has been passed has tended only to deepen discontent and keep up the flame of unrest. As for deterrent effect, there is hardly any to take count of. Constituted as man is, the more it is sought to dam the current of any thought by force, the more violent it becomes. Thus, it is apparent that, by following the process adopted by the Government, it is by no means a gainer. These prosecutions of nameless authors and illiterate printers are driving sedition, if there be any in the land, underground, which is by no means, a bright prospect.

AMRITA BAZAR
PATRIKA,
28th May 1909.

403. The *Amrita Bazar Patrika* states that upon the selection of proper Judges depends mainly the power, strength and prestige of the High Court. The executive have

The High Court. always tried to make it its "right hand" and the number drawn from the Civil Service has always given an opportunity of selecting men who are considered safe from an executive point of view. Consequently, it is idle to expect the work of Civilian Judges, with honourable exceptions, to be other than what it is. It cannot be ignored that the most important Bench of all is the Criminal. For upon the due administration of justice depends the confidence of the people in the High Court which has hitherto been their sole protection against an arbitrary exercise of power by the administration or its officials. Regarding the complaint that the people give no assistance to the Police, the journal says this may be due to the public not being confident of justice being administered in the case of the accused in a fair and unbiassed spirit; to their doubting that the Police and the Magistracy would be called to answer for their irregularities and to their not getting over their terror of the dark and dubious ways of the Police in working up cases. But hope is coming back to the hearts of the people; and the journal feels sure that under the present Chief Justice confidence in British justice will soon be restored.

BENGALUR,
1st June 1909.

404. The *Bengalee* declares that the official must be thick skulled indeed who can think that the prestige of the Government had been enhanced, or that it has not considerably suffered, as a result of this case, which has illustrated, as nothing else could, the utter futility of the plea of official omniscience and infallibility. No enquiry held now would have anything like the value that an enquiry held some months ago, when the most important arrests had yet to be made, would have had. To be of any good the enquiry must be real and one in which the public have confidence. An official enquiry will not inspire public confidence to any extent. It should be held by a mixed Commission on which the public as well as the Government will be suitably represented.

Midnapore enquiry.

(c)—Jails.

AMRITA BAZAR
PATRIKA,
27th May 1909.

405. Commenting on the Government resolution on the administration of the Jail Department for 1908, the *Amrita Bazar Patrika* says:—

"There can be little doubt that the Police and the Magistracy should have been extraordinarily energetic during the year to have been able, between them, to so markedly augment the jail population. But the result of their apparently abnormal vigour has been the reverse of what one should expect. Never in the history of Bengal have so many persons been sent to jail as in 1908. And never before has the number of arrests, and of lockings up, been so high. Yet never before, within living memory, has gang robbery been so common, and the setting at naught of the Police on the part of bad characters so remarkable, as in in the latter part of the self-same year 1908."

AMRITA BAZAR
PATRIKA,
1st June 1909.

406. The *Amrita Bazar Patrika* states that the unduly harsh treatment to which under-trial prisoners have of late been subjected not only in Bengal but almost everywhere in India, has invested this subject with special importance. It is, however, notable that the subject of last year's jail

Bengal Jails. The health of the convicts.

administration in Bengal has been disposed of in the Government resolution in a perfunctory way, throwing no light on the important points raised. The complaint is universal that the province has a Police force much larger than is needed and much costlier than it can bear, sitting like a nightmare on the breasts of the people. The classification of the jail population is, however, one of the important guides to determining the number of policemen to be employed by the State in protecting the population. The Government resolution should thus have specially and clearly set forth this fact, but it does not refer to them at all. The prevalence of dysentery and cholera are attributed to the poor food given to the prisoners, as most released prisoners say, that not only are the convicts under-fed and made to live upon coarse and uncleaned food, but they are also over-worked and over-punished for breaches of jail discipline. This is the main cause of the high death-rate and large amount of sickness in the jails.

(d)—Education.

407. The *Hindoo Patriot* takes Mr. V. H. Jackson, Principal of the Patna

HI HOO PATRIOT,
25th May 1909.

The Patna College and Bengali students.

College, to task for being instrumental in getting the doors of the Patna College barred against Bengali students and censures the "officialised Syndicate of the University" for lending itself to the fruition of Mr. Jackson's desire. The journal is surprised to note that henceforth the Patna College will give preference to Bihari students in the matter of admission, and only those Bengali students who may pass the previous University Examination in the first Division will be entitled to the consideration of their claims by the Principal. This is another way of saying that for Bengali students, the Patna College will not any more find place. It is amazing that the Syndicate should sanction such a barefaced and intolerant proposal, and that the Vice-Chancellor has given the weight of his support to a proposal which betrays such intolerance of the community to which he himself belongs.

408. In continuation of its previous article on the subject, the *Bengalee*

BENGALIAN,
27th May 1909.

Education in India.

declares that education in India should be placed on a national basis, having for its avowed end the realisation of the people's highest potentialities as a nation. If the building of a nation in India is the immediate goal before the people, the education that Indian youth should receive should be so directed as to inspire them not only with enthusiasm enough for this ideal, but with ideas as to the best way of reducing this ideal to practice in the several spheres of human activity and interest. It would be futile to seek the realisation of the end in ways which will either bring them into conflict with forces that they cannot expect to overcome with their present equipment or will be too far advanced from the actual life of the country. Those in whom the awakening is most real should not leave it to the educational system or the slow influences of time and circumstances to accomplish the change as they best can. They should themselves, like the Encyclopædists in France, take up the question of education in their own hands. The establishment of the National Council of Education has paved the way for efforts which might have been impossible a decade ago. National schools can be started in any locality if only men and money are forthcoming, and by means of their propagandist work, the people and the press are able to create some sort of a demand, however artificial at the beginning, for what has been called national education. Newspapers and periodicals must convert themselves into so many instruments for imparting education of the right sort. Then there is the medium of pamphlets and literature of a more substantial order, through which also the same work will have to be done, where the results sought cannot suitably be achieved through newspapers or magazines. The platform which has hitherto been mainly utilised for purposes of political agitation and demonstration will be another medium in the near future. If all these several agencies co-operate, the day cannot be far off when the country will have been fairly well prepared, intellectually speaking, for its high destinies.

(A)—General.

BENGALUR.
25th May 1909.

409. The *Bengalee* states that everybody can see at a glance that the people are as unreconciled to the Partition and as bitter against the policy which culminated in it, as they were in 1905. The lull in the agitation has been due partly to the repressive policy of the Government and partly to the hope entertained that the Partition would be modified only if the agitation were suspended. But now that that hope has been abandoned, the flame will again appear in its old character. The people will condemn in the strongest terms the least tendency on the part of individual members of the community in the direction of lawlessness, but will make full use of their natural and unquestionable right of standing aloof either from the Government in regard to the carrying out of any of its measures, or from members of their own community who go against the best interests of the country. They will not let slip one single opportunity of assuring the authorities of their determined attitude of lawful opposition to the Partition and the policy that lay behind it. Lord Morley will soon be undeceived if he sincerely believes that the flame that was kindled by the Partition is really expiring.

BENGALUR.
26th May 1909.

410. Referring to the complaint of Babu Sukumar Mitra, son of Babu Kristo Kumar Mitra, that his father was being kept under lock and key except for half an hour morning and evening, the *Bengalee* observes that it has always been under the impression that when Government inflict the terrible wrong upon a man of deporting him without trial, they do not want to add to the grievances of the wrong by heaping further humiliation upon him.

There is absolutely no reason, from the Government's own point of view, why the deportees should not be treated as first class misdemeanants are treated in England. After all, the Government cannot forget that the deportees have neither been tried nor given an opportunity of explanation or defence. Knowing as it does what the Police in this country are capable of, it is ten to one that in the majority of cases the men deported on the strength of their report are innocent of the charges brought against them. It is bad enough that there should have been any deportation at all; it is worse that the deportees should be detained for such a long time; but it is positively intolerable that they should not only be detained but confined in solitary cells and denied even such luxuries as the use of pen and ink. If Babu Sukumar is right in his statements and inferences, Government owe it to themselves and the public alike to say if they are responsible for such treatment of Babu Kristo Kumar. If they are not, the man who is responsible ought to be suitably punished. If they are, they should tell the people what has made such treatment necessary and how they defend their conduct. When Babu Sukumar wanted to send some fruit and condiments to Babu Kristo Kumar, the Superintendent told him this was impossible under jail rules. But why should jail rules apply to political prisoners who have never been convicted, but are being simply detained? The public should assert themselves and make a determined effort to know the reason why in such a case as this.

AMRITA BAZAR
PATRIKA.
26th May 1909.

411. The *Amrita Bazar Patrika* states that any one who has followed the Midnapore case right through, will be able to form a correct idea as to the sort of criminal administration old Bengal had under Sir A. Fraser. The state of things disclosed during the proceedings is typical of what is obtaining almost everywhere. The Police ask for a warrant for the arrest of a suspect on the report of an irresponsible informer, and the Magistrate is all obliging. The unfortunate man is arrested and put in *hajat*. He is not allowed bail because the judiciary would not go against the wishes of the Police, and the unfortunate man rots in jail for weeks and sometimes months. Eventually it transpires that the Police have no evidence against the man, and then the poor fellow is released. But he has practically suffered no less than if he had actually been found guilty and convicted.

412. The *Amrita Bazar Patrika* points out that the contemplated enquiry into the Midnapore case, which convulsed the whole country and added largely to the general unrest, will restore public confidence in British justice, in the same proportion that it was shaken by the case, provided it is held under circumstances to which no exception can be taken from the public point of view, no matter what be the result. Everything possible should be done, not only to arrive at a right conclusion, but also to make the people feel that it is such. There can be no greater condemnation of the administration if it really drove educated and wealthy Bengalis, who have a large stake in the country, to conspire to kill English officials. The journal is of opinion that when questions of such grave moment rest upon the result, a representative Commission of inquiry would meet the requirements of the case far better than an enquiry by an individual officer, however worthy of confidence he may be.

413. Referring to the punishment awarded by the Madras Government to the officers concerned in the Guntur riot case, the *Bengalee* observes that whether the officers have anything to say in their defence is not a question to which the public can afford to be indifferent. But there is an aspect of the question which is of more immediate importance to them. Would the Government have taken action of the particular kind if the officers, instead of proving inefficient in the way that they did in this case or deserting their duty, proved oppressive and tyrannical, if they had, as has been seen in some recent cases in other parts of the country, committed grave irregularities, had tampered with evidence and documents, had influenced witnesses as they ought not to have influenced them and had harassed innocent men? The contrast will inevitably attract attention and people will say the Government can punish its officers when it likes, but would not punish them when they have offended only against the community or particular members of it. Enforcement of discipline is undoubtedly a very useful thing, but an officer acts contrary to discipline not only when he deserts his duty, but when he oversteps the limits of fairness, humanity and justice and interferes with the elementary rights of the subject. A Government which punishes one kind of breach of discipline, but has not the courage or would not punish the other, lays itself open to just condemnation. There is only another observation the journal feels tempted to make. It is believed this is not the first time that Civilian officers have had to be censured for failure to do their duty, but the journal is not aware that Government usually publishes its orders in such cases. It is loath to believe that the fact that the officers concerned are Indians, and that the charge of cowardice could be levelled against them, suggested the departure from ordinary rules and precedents in this case.

414. In protesting against Mr. Kershasp's reduction, the *Amrita Bazar Patrika* states that the result of the official enquiry, and the remarks of Government on the same, not only do not show that there was any serious and unpardonable neglect of duty on his part, but that there was any negligence at all. The mystery which enshrouds the whole affair remains. The people are, however, drawing their own inferences, recalling the sedition case in which his view was at variance with that of the Government.

415. The *Amrita Bazar Patrika* declares that the part played by Lord Morley in connection with the reform scheme, betrays glaring contradictions and inconsistencies and the sacrificing of India's interests when it suits his purpose to do so, regardless of his most sacred duty of guarding them against unjust encroachments. Not only did Lord Morley play the chameleon, but he introduced a deadly poison, an element of racial discord, among Hindus and Musalmans, which was calculated to embitter their mutual relations and thus make it impossible for them to become one united nation, which is the dream of an Indian patriot.

416. According to the *Bengalee* the feeling at present entertained with regard to the Partition and the Reforms, is one of deep disappointment akin to despair, only the people do not yield to it. There was a mild flutter of excitement over the

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PATRIKA,
1st June 1909.

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Reform Scheme when it was first announced, but gradually with its class representation, its religious and racial compartments, its differential treatment based on considerations of creed, people began to realise that it would probably do more mischief than good and perpetuate the state of tutelage in which they were held at present. Lord Morley is no doubt a great scholar and philosopher, but Bengal will not take his *ipse dixit* as regards its own fate. Bengal has awakened to the fact that its fate must be of its own making. Lord Morley may fret and fume, his policy of creating a division in the Councils and perpetuating the division of the province may retard the ultimate development of the people, but "across the foam over the bar the majestic waters are rising which will sweep away all bars and barriers." History must repeat itself; there must be bureaucratic opposition to a nation's demand. Whitehall and Simla may affect to believe that the feeling against the Partition is an expiring flame little recking that repressive laws and a corrupt and too often oppressive Police may drive the flame inward and give to it a potentiality which may be of the gravest danger to the State. Although the journal is not aware of the sources through which information about the state of political feeling in Bengal reaches Lord Morley and Lord Minto, it feels bound to point out that these sources do not as a rule turn out to be reliable. The severe exposure which the Police has sustained and through it the executive Government, which swallowed with avidity the stuff which emanated from the Police, ought to be a sufficient warning. The feeling in Bengal is just as strong to-day as it was in August 1905, and nothing has happened since to assuage or mitigate this feeling. On the contrary, repressive measures, domiciliary visits of the Police, imprisonment without trial, reckless charges brought with a flourish of trumpets against the best and the highest in the land and then dropped without a word of regret or reparation, have further embittered the nation's feelings. The journal enquires whether it is too late for the Government to make a supreme effort, to rise above paltry considerations of pride and power, to restore to Bengal what she has lost and demonstrate to India and the world, that England can afford to be great and just. It is hoped not in the best interests of India and England alike.

BENGALUR,
28th May 1909.

417. The *Bengalee* declares that the attitude of the Government with regard to the deportees is without a single redeeming feature. Deportation without trial they know is contrary to the most elementary considerations of justice, and is certainly opposed to the spirit as well as the letter of the British legal system. If the Government do not see that this attitude is not calculated to inspire confidence in their sense of justice and their impartiality on the part of the Hindu community, they must be blind indeed!

BENGALUR,
30th May 1909.

418. The *Bengalee* is of opinion that the rule that Government should consult their highest legal advisers before launching on such serious prosecutions as the Midnapore bomb case, the Barrah dacoity case and the Nattore mail robbery case, has of late been honoured more in the breach than in the observance. In both the latter cases all the accused had to be acquitted, and in at least one of them the Police came in for a good deal of severe criticism at the hands of the highest judicial authority in the Province. The journal enquires why the Government accepted the version of the Police for gospel truth, without even taking the preliminary step of placing the material supplied by the Police before their legal advisers and asking for a reply.

BENGALUR,
1st June 1909.

419. The *Bengalee* observes that though Lord Morley is anxious to introduce reforms of a certain kind in the Government of the country, he has definitely made up his mind to maintain the paramountcy of the executive. If the people are prepared to take this paramountcy for granted, they may expect to have some voice in the administration of the country, but on no other condition are they to have any. What is called the category of exclusions, under which particular individuals, even if properly elected by constituencies, are not to be allowed to sit in the Councils, can indeed mean nothing if it does not mean this.

These men whether they are deportees or persons who have been convicted of sedition are usually distinguished from the generality of their people by nothing so much as their public spirit—their enthusiasm for the country's well-being, their zeal to secure for their people a fitting place in the comity of

nations. Even if some of them have been guilty of excesses in a technical sense, these must be set down, at any rate in the case of the majority, not to the preponderance in them of anti-social tendencies, but to their zeal for social service; not to an attitude of habitual and perverse opposition to authority, but to the desire to place governmental authority on a sound and stable basis.

All that can truthfully be alleged against them is that they are opposed to the bureaucratic form of rule—to the preponderance of the executive. They want the Government in India to be as much a social organ as it is in countries more happily situated—as much the servants of the people, as amenable to their control and influence, as Governments in the United Kingdom and the self-governing Colonies. If in urging their demands they or some of them occasionally made use of language which brought them technically within the scope of the law, a Government, anxious to infuse the spirit of British institutions into the administration of the country, might have been expected to treat them with an amount of indulgence and, even while punishing them, where punishment was deemed necessary, to take into account the high and patriotic motive which actuated them and not unnecessarily to humiliate them or inflict greater suffering upon them than was absolutely necessary.

420. The *Amrita Bazar Patrika* lays down the following general propositions:—

Patriotism and loyalty.

(1) "If a current of genuine patriotism animates a large section of the population it can never be suppressed by stigmatising it as seditious; on the other hand, it can be brought into harmony with constitutionalism by treating it as an honest effort on the part of the people to raise themselves in the scale of nations under the control of the existing enlightened rulers.

(2) An atmosphere of disaffection cannot be forcibly dispelled by repressive and coercive measures, but it can be easily removed by displaying affection by way of generous revenge. Are not perverse-minded people often 'killed', that is, reformed, by mercy?

(3) Repression and coercion may temporarily suppress an outburst of popular feeling against the authorities, but they are also the most effective means of deepening and perpetuating it.

(4) No prestige is higher than that arising from moral influence; and, when that is lost the prestige of a dogged determination backed by brute force, is but a poor substitute for the genuine article. This is specially the case when the rulers have to deal with a people like the Hindus."

That these propositions contain a good deal of truth the journal says is borne out by the history of every civilized nation. Indeed no Government has ever been able to violate any of them with impunity. Such being the situation, the wonder is that the Regulation (3 of 1808) and deportations under it, section 124A, and the harassing prosecutions and ferocious sentences under it, are not yet things of the past. These two measures are virtually a supersession of laws and principles protecting the liberty of person and the right of honest speech. A suppression of these elementary rights has been resorted to only temporarily, on rare occasions of grave crisis, in the history of the civilized world. Why should it then be permanent in India alone, especially when it is not consistent with a desire to secure affection and eradicate disaffection? From the time of the Partition by Lord Curzon, misery in various forms has been the lot of the people under the administration of Sir B. Fuller and Sir L. Hare. The Sedition Law and Regulation have been enforced in a most drastic manner, and nowhere have students and public men been treated with such unreasonable harshness as in this province. The nature of the persecution started by the Police authorities in East Bengal and in Calcutta is evidenced by the fact that not only are harmless *Bande Mataram* and *Swadeshi* songs, so dear to a patriotic heart, interdicted, but those found in possession as they are hauled up and prosecuted, simply to satisfy a morbid feeling. In conclusion the journal declares that so long as Indian deportees will be detained of State prisoners, so long as Tilak and other victims of diverse circumstances should rot in jails, so long as the generous instincts of the Government will not lead it to proclaim a general amnesty for political offenders, and so long as the

AMRITA BAZAR
PATRIKA.
20th May 1909.

Partition wrong, the root of all evil, is not righted, the flow of patriotism into the channel of loyalty is not likely to be very rapid. But then with the inauguration of the Reform measure, the Regulation and Sedition Laws must be removed from the Statute Book, or at least rendered absolutely innocuous.

III.—LEGISLATION.

BENGALUR,
28th May 1909.

421. The *Bengalee* thinks the Government, if it has eyes, would do well to compare the present attitude of the people's mind in regard to the Indian Councils Act, with the enthusiasm which marked its reception when it was first announced. The reason for this is that the people would have no measure of reform which, while seeming to make concessions to public opinion and satisfy popular aspirations, aims, in reality, at preventing the growth of a nationality in India. Bengal, therefore, is in a sense, more sullen and discontented than it was before the reforms were announced, and is in absolutely no mood to give any sort of reception to the new measure. And the attitude of Bengal determines and must for long continue to determine the attitude of the rest of the country.

VI.—MISCELLANEOUS.

INDIAN EMPIRE,
25th May 1909.

422. The *Indian Empire* observes that the want of mutual confidence is the chief cause of the estrangement between the rulers and the ruled in India. There is not that oneness of feeling and sentiment which alone constitutes friendliness and respect for each other. Want of sympathy on the one hand breeds want of respect and devotion, while contempt in the superiors breeds hatred in their inferiors. A wise and beneficent Providence has bound up the interests of Indians with those of Englishmen, and the connection which cannot be severed at will, is to their mutual benefit. Such being the case, it behoves the rulers to unbend towards their subject people and associate more freely and frankly with them, in order to secure their respect and confidence as also their love and loyalty.

BENGALUR,
26th May 1909.

423. The *Bengalee* questions whether all the talk about "Saluting the flag" is not demoralising. The flag is there no doubt, but what does it stand for? What is it that little boys are expected to "Salute"? What is the idea behind the symbol? Does the flag represent racial domination, or does it symbolise the equality of imperial citizenship? These are far more pertinent questions to put to the promoters of the Empire Day celebration, than the colour or texture of the flag with which Lord Ampthill threatens to endow India. Hindus and Muhammadans probably do not care about a flag which, speaking in the light of recent developments of policy, would represent not union but disunion, not of racial equality but of inequality, not of the making of a nation, but of the un-making of one. To ignore this vital aspect may be consistent with imperial ideas, but to ignore it is not honest.

BENGALUR,
26th May 1909.

424. The Bombay correspondent of the *Bengalee*, writing in connection with the observance of Empire Day in India, states that that day will be a reality when every unit of the country breathes as one man and woman and is conscious of the fact that he or she is a true citizen of the Empire, enjoying equal rights and privileges, without distinction of colour, caste or creed. But that day will arrive in its natural course. The evolution must proceed at the normal pace. When it is complete no artificial agitation like the present or any other cry will be necessary to sing the glories of the Empire and celebrate the day. It will be a spontaneous national movement.

INDIAN MIRROR,
27th May 1909.

425. *Anent* the recent happenings in Turkey, the *Indian Mirror* observes that from all corners of the globe there seems to be issuing a voice, telling the nations of the world that the East is to rise higher than ever in the scale of civilization and progress. A calm survey of the various movements and stirrings of thought which are

proceeding in some of the eastern countries shows beyond the shadow of a doubt that the time is coming when Asia will recover its lost glory. In a word the day of Asia is coming.

426. In drawing a comparison between Political and Social reform, the

DEBATE,
20th May 1909.

Nationalism and Social reform.

Bengalee observes that in politics the people have got to deal with the Government whose attitude towards the different races, castes and creeds is at any rate theoretically one of majestic impartiality. Every race and every caste therefore is as interested as every other in bringing about a change in the administrative machinery and in the constitution and policy of the Government which press equally heavily upon all of them alike. In matters Social, on the other hand, the different castes and races have got only to deal with one another, and they will have ample leisure to think of adjusting their mutual relations and improving the social machinery, when the abnormal Political arrangement of the country has been replaced by a better one. It is the ignorance of the bulk of the people which makes it possible alike for the bureaucratic form of Government and for those Social inequalities, which are eating into the core of the Social life of the people to exist. The fact must not be overlooked that nationalism is no mere political creed. What the nationalist wants above every thing else is that his people should grow into a strong, virile and self-conscious nationality. The several problems in the life of an organic being are absolutely inter-dependent, and it is no more possible to solve the Social question without attending to the laws of political and economic growth than it is to solve the Political question without attending to the laws of Social growth.

427. Rakhal Raj De, writing to the *Indian Mirror*, attributes the apathy of most Indian journals towards social reform, to the apparent belief that if they take away, even

INDIAN MIRROR,
20th May 1909.

Social reform.

for a moment; their attention from politics and direct it to social matters, all the valuable political concessions which the country has already gained, will no longer be granted to them; that official vagaries will run riot, and that the daily acts of omission and commission of Government will pass unchallenged.

OFFICE OF THE SPECIAL BRANCH,

41, PARK STREET,

The 5th June 1909.

G. C. DENHAM,

Special Asst. to the Deputy Insp.-Genl.

of Police, Bengal.

proceeding in some of the eastern countries. Now beyond the shadow of a doubt that the time is coming when Asia will recover its lost glory. In a word the day of Asia is coming.

189. In drawing a comparison between Political and Social reform, the Government observes that in politics the people have got to deal with the Government whose attitude towards the different races, castes and creeds is at any rate theoretically one of majestic impartiality. Every race and every caste therefore is as interested as every other in having about a change in the administrative machinery and in the constitution and policy of the Government which would place heavily upon all of the nation. In matters Social, on the other hand, the different castes and races have got to deal with the nation as a whole and they will have to make some provision for adjusting their mutual relations and improving the social machinery, when the national political arrangement of the country has been arranged. It is the business of the bulk of the people which makes a possible check for the Government and for the Social machinery, which are acting in the name of the Social life of the people to exist. The last must not be overlooked that nationalism is no mere political creed. What the nationalist wants is not every thing else is that his people should grow into a strong, virile and self-conscious nationality. The several problems in the life of an organic body are absolutely inter-dependent and it is no more possible to solve the Social question without attending to the laws of political and economic growth than it is to solve the Political question without attending to the laws of Social growth.

190. National life, which is the basis of the nation, is the reality of most Indian nationalists towards social reform. To the nationalist, the apparent fact that they take away, even for a moment, their attention from politics and direct it to social matters, all the valuable political opportunities which the country has already gained, will no longer be granted to them; that Social reforms will run their course and that the daily work of government and administration will pass unchallenged.

Office of the Special Branch,
41, Park Street,
Singapore.
The 21st June 1904.
Special Agent to the Deputy Inspector-General,
of Police, Bengal.

The following is a copy of a letter from the Special Branch, Singapore, to the Deputy Inspector-General, Bengal, dated 21st June 1904. The letter discusses the importance of social reform in the context of nationalism and the need for a strong, virile, and self-conscious nationality. It mentions that the Government observes that in politics the people have got to deal with the Government whose attitude towards the different races, castes and creeds is at any rate theoretically one of majestic impartiality. It also mentions that the day of Asia is coming and that the time is coming when Asia will recover its lost glory. The letter is signed by the Special Agent to the Deputy Inspector-General, Bengal.